The JAPAN CHRISTIAN QUARTERLY

Vol. XIV.
No. 2

APRIL.
1939

MADRAS NUMBER

REPORTS BY

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CHURCH AND STATE IN MODERN JAPAN

Daikichiro Tagawa

Publishers

THE CHRISTIAN LITERATURE SOCIETY OF JAPAN
Ginza KYO BUN KWAN Tokyo

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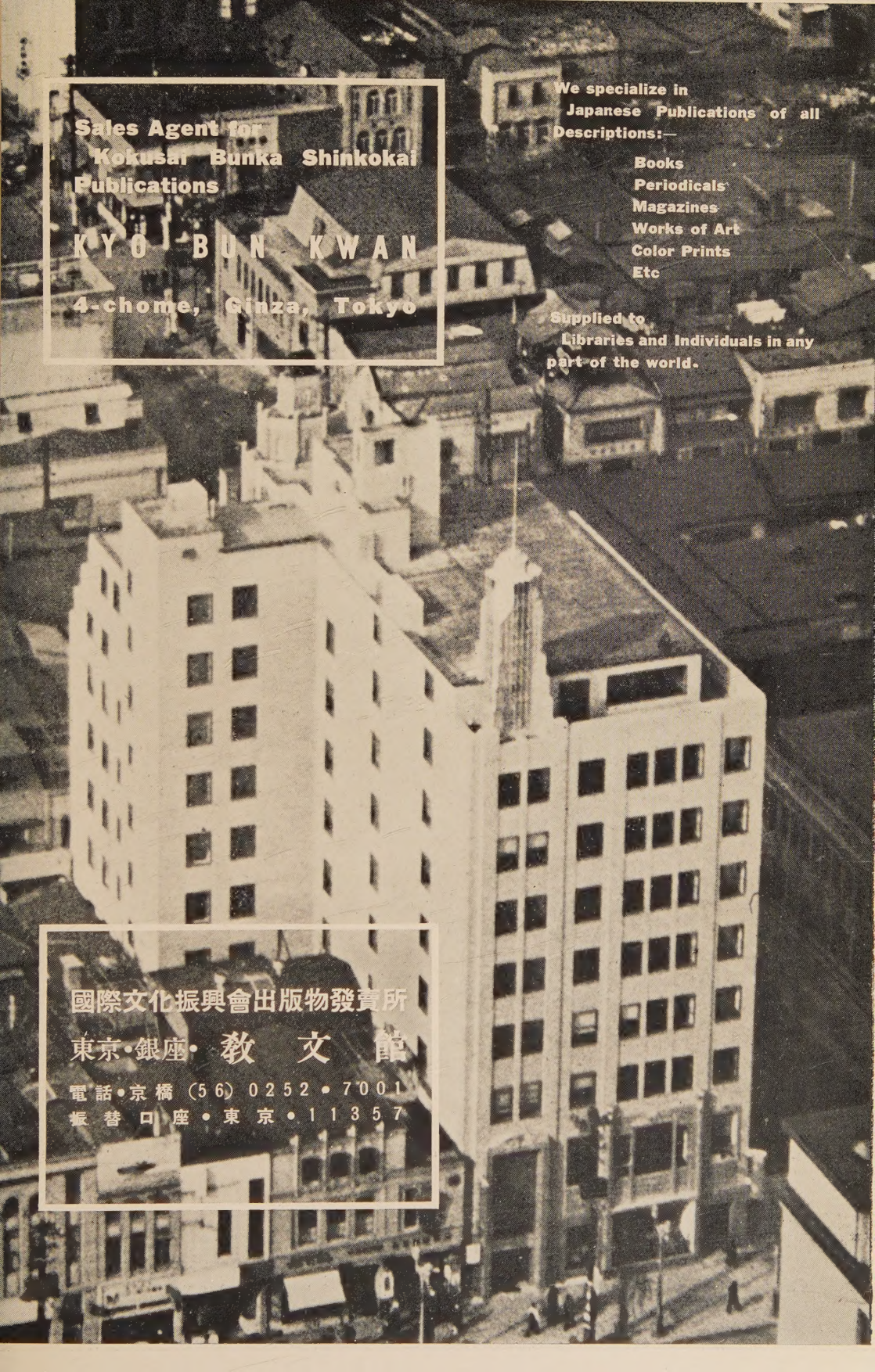
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THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FELLOWSHIP OF CHRISTIAN MISSIONARIES, IN CONSULTATION WITH THE NATIONAL CHRISTIAN COUNCIL

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THE
JAPAN CHRISTIAN QUARTERLY

Vol. XIV. April, 1939 No. 2

Editorial Notes

THE CHURCH

After Madras—what? The all important answer must be the same as it has been during the past two thousand years: Plant the Church of Jesus Christ in the midst of the nations, for their salvation.

The work of the Fellowship of Christian Missionaries in Japan centers around this Church of Jesus Christ. At a time like the present, when changes are taking place all about us, it is our strength to be a part of this unchanging church of which Christ Himself said, "the gates of hell shall not prevail against it." This should keep us from discouragement, with the assurance that the Church is eternal. Christ is the head of the Church, and if the head is eternal, so must the body be. In fact Paul calls the Church the body of Christ, "for His body's sake, which is the Church." He is also the "chief corner stone" of His Church.

During the past eighty years, there have been literally thousands of Christian missionaries in Japan working with one objective, the founding of the Church of Jesus Christ. These folks of various qualifications and ability, from many different countries, have felt the constraining love of Christ to preach the Gospel in Japan. Some have founded churches, some schools, some institutions of mercy, but the real objective has been to preach Jesus Christ and establish His Church. Undoubtedly, some great results have been accomplished, as the Christian Church does exist today in Japan.

The history of the church through the centuries is not one of uninterrupted progress. "It bears the cross of Christ; its path through the ages is in alternate light and shade." Therefore, once

again, facing a time like the present when great changes are taking place in the whole of the Orient, it is good to stop and ask, "What is this Church that is being established in Japan?"

This Church which we know and of which we are members is the Church that Christ loved, "and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church—that it should be holy and without blemish." This Church, with roots extending back into the Old Testament times, really had its beginning "with the special gift of the Holy Spirit at Pentecost, when the full revelation of God in Christ had been made, the Holy Sacraments had been instituted, and God's people were furnished with the endowments through which their work was to be accomplished.'.

The Church may be defined as, "the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered." This Church is not static, or stationary, but a living, active, working body which has advanced into almost every country in the world. It may, therefore, be defined as, "Men scattered throughout the whole world, who agree concerning the Gospel and have the same Christ, the same Holy Ghost, and the same Sacraments." One ancient writer describes the Church in this way: "Thank God, today a child seven years old knows what the Church is, viz., saints, believers, and lambs who hear the voice of their Shepherd."

This is the true test of the Church. Do we hear the Shepherd's voice? This voice, which is His Holy Word and is the test of the Church, compels His Church to rightly teach the Gospel—the glad news about Jesus Christ—and rightly to administer the Sacraments as instituted by Christ Himself. With this Holy, Catholic, and Apostolic Church in Japan, an unlimited, eternal power is ours, and will continue through the ages unto the salvation of multitudes. As we realize what this true Church is, and work for it, may we not think of it as being like "the tree of life" among the nations of this world, for the leaves of that tree are "for the healing of the nations."

—The Rev. L. S. G. Miller, D.D., of Kumamoto,
Secretary of the Fellowship of Christian Missionaries.

AFTER TAMBARAM

Was the world Christian conference at Tambaram worth while? No one can answer such a question in terms of simply yes or no, but all must agree on reading the reports which Japan's missionary delegates have written for this issue of *The Quarterly* that it can result in great good.

For one thing, as Dr. Axling makes clear, no other organization under the sun could hold such a mixture of individuals together in harmony for such a long time as Madras did.

We hope we are right in seeing a salutary effect on Japanese Christianity, which has been becoming provincial just as western Christianity has often been in the past — possibly it is an inevitable by-product of the process of healthy adaptation. The messages brought back and broadcasted have been counteracting that trend by emphasis on the fact that ours is a world religion and a world church.

As has been said, "A world church is being born, but the world refuses to recognize it." It is reported in this connection that in certain Eastern lands there has appeared doubt as to the necessity of the church, partly due to its conservatism, but above all to its being too foreign to deal adequately with the great issues which the East faces.

Miss MacCausland and Dr. Axling point out two of the doubts which have arisen — was the program too comprehensive, and was the achievement of harmony too dearly bought? The replies depend on how vitally the fresh insights of the conference days are being propagated and on whether or not the consciences of the delegates and their fellow-workers who catch the message from them are sufficiently sensitive to the tremendous moral issues involved in the international and economic conflicts which rage all over the world. Our reports are rather encouraging on this point.

Dr. t'Hooft, general secretary of the provisional committee of the proposed World Council of Churches, ends his report thus, "As at Madras one saw the church in its unity, transcending deep and painful divisions between nations, races, and confessions, and real-

ized what this church would be up against in the years to come, one began to wonder whether in the providence of God there is not a deep relationship between the fact that as the world reveals itself more brutally as the unredeemed world of fear and strife the church becomes more evident as what it is, namely the one body of the one Lord."

Our ideal is a united church fellowship embodying the living spirit of Christ which witnesses in the world. A leader of India's untouchables is said to have observed, "Now we are one caste; if we were to become Christians we should be divided in many churches which will not worship together." Undoubtedly we face a sterner test of our willingness to forego loyalty to special creed and ceremony and to particular doctrine to the end that Christ's kingdom may come in men's hearts and minds and his cross be their way of life.

THE WAY OF THE CROSS

In December in "The Christian Century" there was an article by A. J. Muste with the title "The Way of the Cross" which we should like to call to the attention of every follower of Christ. One having read it can hardly doubt that we do have in the Gospels teaching which gives us the light we most need on the basic solution of our many woes. We realize the perplexing nature of the legitimate arguments pro and con which the follower of Christ faces today — our reference here is rather to the spirit and attitude we should bring to bear on these questions.

How can we be Christian in the practical issues of life? Our attitudes are largely colored, consciously or not, by our national backgrounds. It is a gain whenever we clearly realize this fact, and it is a greater gain when we can visualize how things look to our brothers across frontiers of boundary or sea.

The light afforded by the article here commended is a convincing exposition of the Christian position that the cross is a force in history; in situations where our brothers are exploited, where our young men are organized to kill each other, and where many other

likewise pagan practices prevail. Love is presented as an essential of justice; suffering love is the supreme redemptive power, even in specific political dilemmas. A theology which denies this is not for us.

Why did Israel survive as a nation? Because her prophets preached with an insight into reality so deep that it was a sufficient guide through their turbulent history. The just God suffers for the unjust. And we his children suffer, not primarily because of outer forces but because we are sinners. It does no good to hate an "enemy," for all are guilty.

Rejecting the way of influence and "power" Jesus became the suffering servant who hung willingly on a cross rather than save his own life. This is, in principle, "the sword and the throne" for us also. Only as we take suffering on ourselves are we messengers of real salvation.

As today we again move in a world marked by worship of brute power, let us steadfastly stand by this way; else the religion of redemption must fail.

To be specific, we must stand for basic changes in the international economic set-up. Our most intelligent national leaders must realize this, at least inwardly—(we hear voices raised against the preservation of the status quo as well as those which try to keep it, but do not say so). As Sidney Hook has said, " . . . The only alternative to their (the Christians') view that political means must not be dissociated from the ideal of the good life in the good society is the conception of politics as the game of 'who gets what when' and of social philosophy as a set of rationalizations to conceal that fact." Also, as Muste says, "men are children of God, and therefore evil may be overcome by good, or else we are reduced to regarding them as animals." Unless we realistically exert ourselves in this spirit do we not doom our children to a dark age more terrible than mankind has yet experienced ?

We owe a debt to the author of this article, here most imperfectly summarized. He is a man of practical experience in the struggle against evil — a 20th century prophet who knows the feeling of

being persecuted for righteousness' sake, (and a man big enough to pardon our borrowing his ideas).

We are deeply concerned for the progress of the movement recently initiated by American leaders and now definitely being carried on by the Federal Council of Churches (and, we trust, by the churches in England also) to organize an international economic conference or a series of meetings to undertake a revision which will result in just use of God-given resources all over the globe and Christian planning for handling these goods.

This seems to be one thing we can do to practice in a measure the way of the cross amidst the spirit of mammon.

* * * *

It is a pleasure to welcome to our staff the Rev. T. T. Brumbaugh, D.D., who has recently returned from furlough in the U.S.A. He works among students in Tokyo under the banner of the Wesley Foundation, and is at the same time a seasoned religious journalist and author. Beginning with the summer issue he will take charge of the "Books" department.

* * * *

We appreciate especially the articles from the friends who report the Madras conference, writing under pressure which must seem almost like punishment for serving. We pray that their articles may yield guidance for all of us for years to come.

Introduction to Madras

(Side-lights and Impressions by One Who was There)

If it be true, as some assert, that to have noble children it is wise to begin with noble grandparents, then all auguries were good for the success of the Madras Conference of the International Missionary Council last December. For this notable convention was the direct descendant of the one held in Edinburgh in 1910 and that later much-quoted, influential one in Jerusalem in 1928. Whether or no this child of succession has lived up to the world's lively expectations — whether or no its pronouncements were as stimulating and prophetic as the world hoped they might be remains to be seen. (As these comments are being written the official Reports of Findings have not yet been received).

But at least the group of 471 members from 64 different countries included some of the great minds and "Conference-experienced folk" of the religious world-community, and at least we can be sure that they labored there with amazingly consistent and persistent earnestness to try to produce resolutions of service to a world just now peculiarly torn and distraught — to a Universal Church sorely tempted toward discouragement. This unique and tragic world-situation was implicit in almost every one of the sixteen main topics under consideration and not to be ignored in the eight additional special problems, nor in extra committee sessions which grew like mushrooms beneath the feet of hurrying delegates.

However, not only the voices of Board Secretaries and Bishops are to be found in the Reports, for there at Madras one recognized an ideally democratic community, so that within the Findings, if one leans a discerning ear, one may find echoes of expressions of some of the humblest, eager laymen as free to express their opinions as any others. It was a conspicuous fact that from America and Europe only ninety-two delegates were present, while the nationals from lands of the so-called "younger churches" were much

in the majority.

Some other differences we note in the techniques of these three now historic meetings. Edinburgh had no sectional group-discussions. At Jerusalem about one-third of the time was given to this plan of arriving at opinions within small groups, but during the almost three weeks of Madras deliberations three-fourths of our time was spent in small groups (for the most part elective) and their reports were brought to the plenary sessions for action only the last three or four days. At the Edinburgh meeting there were no women delegates, per se, — at Jerusalem only about 40, but in India 82 (counting secretaries appointed) were present and shared in all the business. The picturesque and lovely Baroness Elizabeth van Boetzelaer van Dubbledam from Holland was the Vice-Chairman, and the very capable, much-admired Dr. Wu, President of Ginling College, formerly of Nanking, was elected another woman Vice-Chairman for the ensuing years. One further innovation was the attempt to have one-third of the attendance representing the youth of the churches average under thirty-five years of age. Actually perhaps this was not achieved, but some twenty-five or thirty quite young delegates did take an active and very satisfactory part — rather notably two Negro youths.

Any consistent reporter of Madras must emphasize the large place our devotional services played in the whole scheme of things there. Each morning the entire body met just after breakfast for half an hour of most helpful devotions, led by men (and women) of various countries and denominations. The forty Bishops numbered among the delegates were Bishops brown, black, yellow, and some very red-faced so-called white men — their vestments as varied as their skins and as their methods of directing our thoughts. It was an especially thrilling Heaven-like ceremony when all of us together partook of one Holy Cup and sang our praises in Unison to our one Father and Lord! It was Dr. Chiba of Tokyo who, when he led this devotional meeting one morning, suggested that if we remembered the words of the songs in our own languages we need not use the words in the book — and still the melody went up unhind-

ered by our varieties in phrasing praise or petitions. The book in our hands, by-the-way was a publication of The World's Student Christian Federation, called "Cantate Domino." The words of most of the songs in it are published in English, French, and German. During the Conference the old song "Fairest Lord Jesus" was a great favorite and another (to our Japanese friends reminiscent of Dr. Kagawa's "Grain of Wheat"), was a song of Joseph Haydn's, with the words of the chorus ending "In earth the seed must die."

This book we recommend and another, compiled for first sale at Madras, is called "Women and The Way" — each chapter having been written by an outstanding woman of each of some twelve different countries — Michi Kawai for Japan. It was interesting to purchase copies there to be autographed by many of the writers present as delegates. Fleming's beautiful art collection, "Each with His Own Brush," had also a wide sale and we were proud of the selections from Japan. Speaking of art, many of us delegates were sorry we had not more free time for viewing the really notable exhibition which had been prepared.

On Christmas Eve Dr. and Mrs. Mott invited the Japanese delegation for dinner with them before the service — a very friendly gesture. After the fine service in the Customary Assembly Hall some of us toured the spacious campus singing Christmas carols — not rivaling but also enjoying the quaint Tamil songs by a group of dusky children who had come over from a neighboring church to sing, and incidentally to take up the caroler's legitimate collection for their Sunday-school. The children's eager faces lit by the flaring torches they carried, and their lovely voices too, added a juvenile touch in our world too-adult for genuine Christmas celebration.

Christmas Day itself came and went in a blaze of hot sunshine — with memories of flowers and birds and out-of-door tea-parties — it would have seemed impossible as a 25th of December to a New Englander save for the music and the services and pionsettias growing in every garden. The last service of that day was especially lovely — when nationals of many lands sang for us some of their native melodies, both words and music being peculiarly their own,

sometimes even the instruments used for accompaniment. We did enjoy the Tamil "veena," but the African singers easily won all honors for the richness and haunting melody of their songs.

All our preaching services were stimulating and some fine sermons given. One by Dr. Kagawa will be long remembered, especially by many who had never before listened to his eloquence. Several well-qualified commenters spoke in highest praise of two sermons given on the same Sunday morning — one by Rev. Douglas Horton (General Council of Congregational Churches of America), and the other by Rev. George F. MacLeod of Glasgow. Dr. Horton had preached here on his way to India, but never as he did that day at Tambaram, from the text "Hast thou not known? Hast thou not heard? that the everlasting God fainteth not, neither is weary"— a most heartening message he gave to a group just then involved in trying to think themselves through a maze of economic, social, and religious problems. Young Rev. Daniel Niles, a picturesque Singhalese evangelist, also preached for us and had much to say about a new Christian Ashram (a union enterprise) that he and some others are starting this year near Jaffna in Ceylon. Bishop Mann and the writer had been honored, en route to India, by an invitation to visit the site of this new enterprise and we went to hold a little service there and each planted a mango tree. Who knows but that those tiny sprouts may someday shelter a hostel as famous as Tagore's? And speaking of Tagore we were happy to have with us at Madras his great friend and Gandhi's — that fine old man, C. F. Andrews, whom the Indians have nicknamed "Deenabandhu" (friend of the lowly). He also preached for us and to us — a picturesque and lovable figure as he went about among us.

Dr. Mott's customary efficiency seems scarcely credible in light of the knowledge of his present "honorable age" of 73. Yet he announced his willingness to serve another three years with the International Missionary Council, during the time that organization is beginning its cooperation with the newly-launched World Federation of Churches organized last year at Utrecht. This much-discussed new move was ably recommended to us one evening by Visser

t' Hooft, and an arrangement has been made whereby Dr. Paton's services (for not more than one-fourth his time) have been loaned for the next three years to the work of this promising venture in co-operation of all the protestant world.

Readers in Japan will be interested to learn of the probability that Merle Davis' Department of Research and Council will now be moved to New York (from Geneva) and that, following his excellent work in Africa and his most useful services in preparation for this Madras Conference, his next research field may be within the continent of South America. The Conference expressed its hearty appreciation of the unremitting efforts of these two men, Dr. Mott and Dr. Davis, to bring about this 1938 meeting in spite of various difficult world complications, but perhaps some did not sufficiently (or at least vocally) appreciate the strenuous and amazingly-efficient labors of Secretaries Paton and Warnshuis upon whose capable shoulders so many of the practical issues descended before, during, and doubtless after the Conference.

Mr. Basil Mathews, famed British publicist, well-known at world conferences, gave excellent service throughout the meetings by his management of all information and of pictures taken and sold to delegates — some 2,000 prints were sold to us through his office, besides the attractive ones we also bought at the ably-functioning, busy, busy bookstore we all must needs patronize.

Only two criticisms the writer heard of all our efforts at this long conference — first, that the work as planned was too all-comprehensive, so that it became impossible (because of insufficient time) to discuss carefully enough during plenary sessions the submitted reports of the smaller groups. Second, that we (and particularly the Executive) had come to this meeting in a land sore-vexed by political resentments and processes of change, discussing together with delegates from lands full of conflicts and hatreds and oppressions the problems of Christ's Kingdom — we had come perhaps with so fixed a determination to avoid strife or possible explosion at the blessed Christmas time that we leaned (did we?) a bit backward in our effort to secure the bird of peace in our midst. Yet

search the Findings through and you will discover few, if any, "Milkentoast" policies lurking among them. The principles are there upon which others might have based their righteous indignations. We, brothers in Christ, trying to work out formulas for problems basic and common in many areas represented, willingly and almost unanimously forbore to say there "the words which would cost us nothing" in order that we might achieve (as we feel we did achieve) one small example of how suffering and wronged could yet work together with more than tolerance — with deliberate Christian friendliness. (See the VanDusen resolution if you have access to English Reports — also please see the Christmas joint report, and note the German statement of their minority position—all of which were gladly given place within our accepted Findings.)

In a January issue of London's "Spectator" Sir Alfred Zimmern, reproaching his English compatriots, writes "We used to be a people inarticulate, but efficient doers. Today we have become adepts at formulating ideals but seem to have lost the will to apply them in action." Hard words these, but should they not be said to many more of us? Read these Madras Reports, by all means. They were written for you. For you we toiled in the blazing Indian sunshine and through long hours of the breathless, hot Indian nights — to compile for all Christendom — for you! what we could capture there of the combined wisdom of East and West.

Yet, when you have finished reading perhaps you may agree with the complaint behind Zimmern's words, and with Drinkwater (and with the prayer of this humble reporter too)—

"Knowledge we ask not — knowledge Thou has lent,
But Lord, the will — there lies our bitter need;
Give us to build above the deep intent
The deed, the deed!"

Kobe College, Nishinomiya. *Isabelle MacCausland.*

Sections I., II., IV. The Church and Its Mission

In this article an attempt is made to give some account of the handling at Madras of such great subjects as The Church — its

Nature and Function (Section II.), the Faith by which it Lives (Section I.) and its Place in Evangelism (Section IV.). That is no easy matter for one who was not a member of any of those particular sections; for their discussions were by far more thorough and informing than the consideration of their findings in plenary session. Each section had something like fifteen hours of study and its findings committee must have spent as long again, enduring hot afternoons and late nights, to produce its report; but in plenary session an average of less than an hour was available for each subject.

Something further must be said by way of introduction to what follows. Madras had Oxford and Edinburgh behind it and made no attempt to cover again the ground of those conferences. As a result there was more of affirmation in its findings than of the discussion of differing points of view. That, surely, befitted the purpose of a conference which was concerned with the practice of fellowship and the sense of mission to a troubled world. "The aim of the Meeting," it said in the introduction to the elaborate questionnaire upon which preliminary studies were based, "will be to share with one another and to make available for each group of Christians in every part of the world the thought and experience of the Universal Church, and to learn what is the will of God for the Church in this time of our need." In those full days we considered together the message of God to man, mediated by the Holy Spirit through the Church, and found no necessary tension between eagerness in the preaching of the Gospel and loyalty to strong convictions about the church.

At some of the evening sessions selected speakers led the delegates in their thinking about certain great themes and here are some words culled from the summary of a paper read by Dr. A. R. Wentz on "The New Testament Conception of the Church" which many would gladly have subscribed.

> 1. According to the New Testament the Church is centred in Christ. The commanding idea in the formation of the Church was fellowship under a Leader. It is kept eternally young by a living Presence.

2. The Church belongs to God. It is therefore holy, as God is holy. It is holy, also, because it is the special sphere of the working of the Holy Spirit and has the Holy Scriptures, the Holy Sacraments, holy laws, holy teachings. This holiness is real but not yet fully attained. "Because the Church is holy there must always be a state of tension between the Church and its environment. When the Church in our day identifies itself with some secular system of economics or social propaganda, it abandons its New Testament character; because, in the New Testament, the Church represents the higher spiritual order.

3. The Church is apostolic. It is charged with a Mission to carry on the work of Christ Himself on earth. "Any group of professing believers that does not feel its apostolic commission to propagate the Gospel or extend the Kingdom has not inherited the spirit of the Founder of the Church."

4. The Church is Catholic—universal, all-embracing—the larger incarnation of Christ; and the local congregation is simply a miniature of the whole. Our Church is the Catholic Church so long as it is faithful to the witness of God's message to man.

5. The unity of the Church is a mystery. It exists now and simply calls for fuller expression; but the hurried establishments of any external union would check the real growth of unity.

This high teaching was maintained throughout as will be seen when the findings are eventually published. Those of Section I. have already taken their final form and contain the following words:

"Christ's true Church is the fellowship of those whom God has called out of darkness into His marvellous light. Guided and empowered by the Spirit, this true Church continues Christ's saving work in the world. It builds up its members in the knowledge of Christ, challenging them anew with the message of His redeeming love, comforting them with assurance of God's forgiveness in Him, teaching them the way of love through service for their brethren in Christ. For those that are without Christ the true Church yearns with the love of her Master and her Lord. It goes forth to them with the evangel of His grace. It practices His ministry of compassion and healing. It bears witness against every iniquity and

injustice in their common life. It bears their sorrows and heartache on its prayers. To it is given the solemn privilege of entering into the fellowship of the sufferings of Christ.

In the general discusssion this statement was challenged as being inconsistent with facts; but the challenge was met by an emphasis upon the word "true" which qualified the Church that was being described. Indeed there was a deep sense of penitence at Madras for the shortcomings of the Church. Dr. Wentz had referred to the incompleteness of its holiness and the conference accepted the following words as describing the tension between the ideal and the real:

> "The Church on the one hand is built on the foundations of the apostles and prophets, one and undivided, perfect and holy, and taught by the Holy Spirit is the teacher of truth and right living. As such it is an object of faith. On the other hand, as a human attempt to realize God's will, it is incomplete and sinful: it shares in the limitations and imperfections of human nature; and because of its worldliness and divisions it is often a hindrance, sometimes even the greatest hindrance, to the oncoming of the Kingdom of God, that is, the rule of God over all."

The very shortcomings of the Church gave point to the emphasis that was laid upon the place of the Word and Sacraments — the careful study of Holy Scripture in order to know the will of God and the thankful reception, in particular, of Holy Communion for the building up of the Christian life.

Another delegate challenged the use of the conception of the Church rather than that of the Kingdom, pointing out how often our Lord used the latter term in contrast to his infrequent use of the former, but the more general view appeared to be that the Church is the instrument in the hands of God for the extension of the rule of the Kingdom and the word is likely to stand in the final draft of the report.

We who live in a country where the no-Church movement claims so many adherents, with a large proportion of men of strong faith and burning zeal, may well be thankful that the conference faced quite frankly the question of the necessity of the Church in the

Christian experience.

> "We recognise that both in the East and on the West, especially among the younger generation, there are many who are not convinced of the relevance of the Church to the life of the Christian and the spread of the Gospel. We find in many countries those who desire to follow Jesus Christ as their Lord but do not join in the fellowship of the organised Church, and even more frequently those who, though baptised, do not accept the privileges nor fulfil the duties of membership in the Church."

The findings go on to give the answer to the question by claiming that the true Christian life is in the fellowship of the Church, that we must accept both the joy and the pain of membership in His Body and that

> "It is indeed precisely when we realise deeply that there is a gulf between the Church as it is and the Church as Jesus Christ desires it that we shall devote ourselves to the task of vitalising and reforming it from within."

Again, Madras was careful to insist that the Church must be both national and catholic — that it must be in its thought and language, its music and architecture, a Church of the people without losing the oecumenical ideal which urges it on to the fulfilment of a world-wide mission and the strengthening of a world-wide fellowship. When a double aspect is emphasised in this way there is always a danger that men may look upon that side which has already claimed their attention; but somehow in the fellowship that we enjoyed at Tambaram it seemed rather that we were led to correct our one-sided view and to realise in greater degree how the Church could fulfil its double function—inwardly to the nation and outwardly to the world.

In a leading journal from the homeland I have found no reference to Madras; if such was there it was so inconspicuous as to be overlooked. Does that suggest the actual value of what was accomplished by, or rather, for and through nearly five hundred people representing a complexity of nations, and worshipping, thinking and talking together for seventeen days? Or is the repetition by the conference of the note of mission to a suffering

world a better indication of the worth of the gathering? For that note of mission was loud and persistent. Dr. Mott struck it on the first evening when he said:

> "If we who have assembled believed that all our Churches had during the past two or three decades done all that we might have done to avert what so much distresses us, then we might be pessimistic. But with a sense of humiliation and contrition, recognizing that none of our churches singly or collectively has done a tittle of what we might have done to prevent what causes us so much pain and solicitude, then we are bound to have reasonable optimism. Why? Because we who have gathered here know Whom we have believed. We well know that nothing has happened in these recent difficult years which invalidates the claims of Jesus Christ."

The same note grew in volume up to the end of the conference and found its climax in the manifesto that was to be broadcast shortly after we parted.

When we came to consider the function of the Church in the world we found that there were competing views that could not be reconciled on the spot. There was the more optimistic view that the Church must advance, armed with the power of God's message to man, seeing the growing triumph of the Gospel until the Kingdom of God shall have been firmly established throughout the world. Over against this was the view emphasised by the continental theology of recent years that the world lies under the judgment of God and that the Church is the fellowship of those called out from the world to witness and to suffer with no sure promise of success until the Lord Himself shall appear. Indeed a certain group of delegates (who gained a deep respect for their thorough and thoughtful contribution to many a discussion) could not let some of the findings go out with a record of their own position with respect to several of the matters discussed. Yet, so real was the fellowship experienced during those days, that there was nothing in the way of controversy. Rather one felt, as the spokesman of these devoted men read the declaration that they had drawn up that he was heard with a very real sympathy even by those whose views were furthest away from those being expressed

and that the very declaration of dissent itself suggested where the synthesis of opposites might eventually be sought.

> "The Holy Spirit creates in this body (the Church) the love of Christ, so that it is witnessing by word and deed in real brotherhood and sacrificial service for the sake of mankind. It cannot pass by the sufferings of the world, it is bound to comfort and heal the sick and down-trodden, to help and strengthen the poor and heavy laden, to fight against injustice and social evils, to awaken the conscience of nations and mankind and so to be the light and the salt of the world. But being between the times the Church has not to bring into force a social programme for a renewed world-order or even a Christian state. It cannot redeem the world from all inherent evils, but it serves and spends itself in promoting all good works in obedience to its God-given call. Expectation of the coming Lord and His Judgment means that the Church is always at work, responsive to the tasks God offers daily, highly active in witnessing by word and deed, and so proclaiming the Lord's death till He comes."

Something of the same divergence of view came from the study of Dr. Kramer's great book, written in preparation for Madras, with its emphasis upon the dialectic interpretation of the Church and its mission. But nothing could have been more disarming than the presence of this student of missionary work—surprisingly young, endowed with tolerant humour and ready to give of his best to one and all. At least he has succeeded in making a generation of Christian men and women try to think these things through and he has further succeeded in placing an emphasis upon the urgency and the simplicity of the message entrusted to us.

It was not by chance that the paper by Dr. Wentz on the New Testament conception of the Church was followed by an address by Dr. Azariah, the Bishop of Dornakal, an acknowledgeed leader in the so-called Mass Movement of India, who told us of his experience in encouraging his people to witness to what they had found in Christ. The theory of the Church and its practice of evangelism made a significant combination and evangelism was seen in its proper perspective as the great God-given task of the Church. The findings of Section III. will be found directed towards this end.

It is as the Holy Spirit fills the worship and lives of the congregation that it becomes creative and finds its outlet in the effort to bring others within the same fellowship and is itself strengthened and revitalised by the effort. The pastor takes the lead, but always with a care that his people are following and "every part of the Church's activity must be saturated with, and controlled by, the conscious evangelistic aim."On the other hand where men and women with a gift for evangelism are discovered "means must be devised to ensure that their work is attached to, and co-ordinated with, that of the Church, especially where (they) are the agents of a Mission." There was no hint that the Church was grasping at authority in thus taking the lead in evangelism but, rather, that it was discharging its solemn responsibility and fulfilling the very purpose of its existence.

Only a word can be said about the message which should by itself occupy a volume. One delegate believes that his experience must have been that of others as he thrilled to hear one and another, from this country and that, testify to the saving work of the Lord Jesus Christ; realised afresh that the old Gospel is ever new and had his conviction strengthened that it is this Gospel alone that is potent and sufficient to meet the needs of to-day.

Fukuoka. *John C. Mann.*

Evangelism in the Younger Churches

The Madras meeting approached many of its themes knowing that they had already been treated with brilliant thoroughness by Oxford or Edinburgh. But when it came to evangelism it was on its own ground and at its best. For after all this was a missionary conference made up of those who are actually engaged in the attempt to evangelize the entire world.

Section III. The Unfinished Task

More realistically even than at Jerusalem the geographical areas where no Christian missionary may set foot were studied; and in the total the countries with closed doors are not inconsiderable. Today it is not so much the prejudices of uncivilized peoples that

cause the trouble as the deliberate opposition of governments. Also misunderstandings with other religions though splendidly dissolving in certain areas are in others more stubbornly difficult than ever. To cite a single instance: the alignment of Mohammedan leaders with a communistic regime in Chinese Turkestan has wiped out overnight all the work of protestant missions. Three missionaries actually in flight were in attendance, after a fifty day journey by foot, and gave dramatic testimony to new difficulties in the propagation of the Christian message.

On the other hand the presence of the Bishop of Dornakal was enough alone to keep anyone from despair. Beginning with an unevangelized area in India he has within his own lifetime of work seen the admission into the church of a quarter of a million converts. So the real problem of evangelism was recognized to be not closed doors so much as open and opening ones. Beginning with the classes of medium economic level where the strength of the church in the sending countries and in Japan lies, we are challenged to move out to include those above and below. Occupational evangelism calls invitingly. In most countries, we learn, the Christian church is largely rural, poor, and illiterate. It is still the common people who hear the Lord gladly. Throughout the world today they are ready for His message.

Evangelism is reaffirmed to be the joint task of the older and the younger churches, a task which so far from being completed, has but scarcely been begun. With changing methods and under evolving aspects this task confronts the church with an urgency never greater than now.

Aoyama Gakuin, Tokyo. *Charles Wheeler Iglehart.*

Section V. The Witness in Relation to Non-Christian Religions

The expanding Christian movement never finds a vacuum, but is everywhere faced with ancient faiths and systems, deeply rooted. They form both the soil and the atmosphere in which if at all the church is to take root and live.

For two full days the group studied from first-hand reports the

changes taking place in one after another of the areas of the earth in the non-Christian religions. Everywhere the symptoms are similar. Superstition is giving way to education; outward forms of religion are breaking up under the exigencies of modern life; customs hitherto thought unchangable are being swept away. And yet, in the midst of terrifying changes the inner core of all the great ethnic faiths is reported to be stronger than ever. Their frequently exploited adoption of Christian methods and even of much Christian emphasis in thought and practice proves to be both the sign and the cause of a re-energizing of their life-currents. Also in many cases they made common cause with national movements and political re-awakenings that are giving them an intrenched position in the new wrold.

As background material the delegates all had Professor Kraemer's massive "The Christian Message in a Non-Christian World," and the author was there to expound it. But in the intimacy and reality of the interchange of experience among the leaders of the younger churches, many of whom are themselves converts from the non-Christian faiths, its major thesis that there can be little or no point of contact between these faiths and Christianity seemed strangely academic and remote. These men and women with generations of culture and religious tradition know in their deepest being that God has through this precious heritage led them to the fuller revelation in Christ. Not once in the entire discussion did a single representative of any of the younger churches take any position other than one of gratitude and appreciation of the "Schoolmaster" that had prepared him for Christ's coming to him, which was both fulfilment and revolution.

The Christian church everywhere is challenged to a new appreciation of ancient cultural values, and of their religious potentialities. There is need for a new and sympathetic study of the non-Christian religions with a view to correction of emphasis and adoption of true elements for our own evangelistic task. But most urgent of all was felt to be the call for the church newly-planted to strike its roots more deeply into community life. Integration with neigh-

borhood life, especially in rural and village society, has been barely begun in most countries. The home, too, as a seed-plot for the Christian church life needs much further development.

C. W. I.

Section VI. Methods and Policies in Evangelism

Many interesting experiments in method passed in review before the group, and heartening results were reported from numerous countries. The influence of Indian methods of evangelism was of course most pronounced and a full study of the mass movement and its possible adaptations in other societies was made. None are more alert to the dangers of mass evangelism than are its own leaders in the Indian church, but none can doubt its efficacy. The proper balance between group conduct and individual initiative must be found. Also there is danger lest a community movement become political or secular in direction. Christian units made up of persons with a common interest of caste or occupation or social outlook may also become isolated and encysted and lose fruitfulness. And yet with all its difficulties and all its perils the community approach offers by far the most hopeful method of evangelism for the future. This is clearly seen by leaders in rural evangelism in Japan.

Another Indian emphasis which was felt throughout the conference is that of experimenting in the Christian way of life in small groups, — the ashram. This may be either the semi-monastic withdrawal from ordinary life as a demonstration of Christian conduct under controlled conditions, or the gathering of a few families to live normally but with daily expression of Christian ethics in practice. Dr. Kagawa's presentation of the cooperative way of living was well received. It also developed that all over the world experiments of one sort and another are being made in the field of cooperative Christian living. Many more such demonstrations are needed.

All evangelism depends for its drive on a wholesome inner Christian experience.

C. W. I.

Section VII. The Inner Life of the Church

Worship, both in public and in private, is the central channel for the life of the individual and the group. Many suggestions were made for the enrichment of church life through wider use of tested aesthetic elements, both universal and indigenous. Music, art, architecture, ritual, festivals, and ceremonies all call loudly for development. There are indications that church leaders are beginning to awake to these needs, though the process of evolving suitable forms of expression of the worship life is necessarily slow.

Growth in the Christian experience ultimately depends upon the steady process of education. So the work of the Sunday Schools received a good deal of attention. Also in many countries an illiterate membership makes special methods of religious education necessary.

In the last analysis it is in the household that the deepest and most enduring work of Christian nurture must be done. Especially in the old countries of non-Christian culture the home is the social unit with the most stable base and the most precious tradition. If the Christian church can be cordially welcomed in the homes of Asia and Africa and can there fit itself to the life-needs of every member from the youngest to the oldest there need be no fear for its future, nor for its task of evangelizing the world.

C. W. I.

Section VIII. The Indigenous Ministry of the Church, both Ordained and Lay.

This sectional group was one of the largest and most representative of all the groups, nearly forty different countries being represented. Almost all of the "younger churches" appear to be dissatisfied with the present system of training for the ministry and its results. It was moreover the unanimous conviction of this group that if Christian work is to progress in the lands of these younger churches, they must have a highly trained and efficient ministry, even if this involves continued support from the older churches. Such assistance should be given however on the following condi-

tions: (1) that the ideal of complete financial independence is kept before the churches, (2) that subsidies are paid only through a central board, not to individuals, and (3) that the principle of freedom of action of the younger churches is not prejudiced.

While allowing for a wide margin of difference in local needs it was felt that in general thre types of training were called for in most lands of the younger churches: (1) **Bible Schools**, for the training of full-time unordained workers; (2) **Theological Schools**, a three to five year course, requiring university matriculation for entrance; and (3) **Theological Colleges**, with still higher standards and allowing for more advanced work with opportunities for research and specialization.

It would be in the Theological School that the majority of the ordained ministry would be trained. The courses would be given in the vernacular, with a second required language, such as English or German, to give the student access to the theological literature of the world. The effort would be made in this school to emphasize Biblical studies and the practical training which would help the student in adjusting himself to his living environment, — though cultural subjects would not be overlooked.

Much more stress must be laid, in all lands, upon training for **Voluntary Lay Service**. Institutes for workers, lasting from three to six weeks, should be held frequently, and the pastor should consider it an essential part of his work to supervise and organize his members for Christian service. No better test of a successful ministry exists.

Care must also be taken to assist the minister to continue his intellectual development after his graduation from training school. Reading courses and refresher courses should be undertaken by the theological school with this in view.

This whole subject of ministerial training was considered to be of such importance that a recommendation was sent to the International Missionary Council asking that a commission be appointed as soon as possible to study the situation in the various fields and make recommendations, looking toward better cooperation and

unity among the churches in the effort to improve the standards of ministerial training.

Kansei Gakuin, Nishinomiya. *H. W. Outerbridge.*

Section IX. A. Christian Education.

Because of the rapid growth of the Christian Church in some lands just at this time of financial stringency, a revaluation of all the work of the church is necessary,—especially that of its major institutions. It was the conviction of this sectional group, however, that education is and must always be a major concern of the church. Christian Education includes "religious education" but its scope is broader. It claims the whole man and his life for God.

While the state has the major duty of providing education for its citizens, yet the church with its greater freedom for experiment and its primary religious purpose has an essential contribution to make and should be given full freedom to make it.

The educational program of the church should be closely integrated into the life of the church. The whole tone and spirit of the Christian school must be Christian, so that the school itself may demonstrate what the life of a Christian community can be. Care must be taken however, in the lands of the younger churches that the "foreign flavor" of the sending churches is not too apparent in the schools which they have established. While we thank God that He has made possible the large service of Christian education, and has allowed the older churches to be the vessels in which His treasure has been carried overseas, yet the time has come for a better adjustment of the educational work they have established to the growing life of the younger churches. This does not mean that the educational work will ever come under the direct control of the local church as such, but that a true partnership will be established between the church and Christian institutions, in which Christian education will take its true place as an integral part of the witness of the church, opening the riches of its life to all Christian believers, and through them to all whom it can reach. *H. W. O.*

Section IX. B. Medicine

The Ministry of Health and Healing belongs to the essence of the Gospel, and is therefore, an integral part of the mission to which Christ is calling His church. From the outset it should be integrated into the life of the indigenous church and the members should have a share in the service it renders. The pastor should be the leader in developing this sense of responsibility.

Medical work done in the spirit of Christ has a redemptive quality which makes it distinctive. This is especially true in conditions where patience, perseverance, and hope are called for, such as hospitals for leprosy, tuberculosis, and mental disease, and in nursing. Thorough training of the workers is fundamental, and their lives and character must express the spirit of Christ if their work is to be most effective.

The great call to advance in this realm lies along the line of preventive medicine. Health welfare work, health teaching in schools, the effort to trace each disease down to its source with a view to its elimination are all of the highest importance. Especially in rural areas where the needs are greatest there is a special obligation. Here the local church can do much to help. Care must be exercised to see that this work of healing is adapted to the life of the people in the church and to the entire community.

Evangelism has a definite place in all Christian medical work. The whole staff of the Christian hospital must be knit together with equal concern for both medical service and spiritual ministry. Moreover every Christian hospital must be a part of a correlated health plan, developed in consultation with the Christian forces of the area concerned. Cooperation with local practitioners, with governments, and with all the Christian forces of the community is important wherever possible. *H. W. O.*

Section X. The Place, Function, and Training of the Future Missionary.

It was the conviction of the members of this section that the work of the foreign missionary is not yet finished. The intensified con-

sciousness of the one-ness of the world-wide Christian community and the insistent call of the younger churches for help in confronting the unprecedented opportunities of the day, all strengthen this conviction. The function of the missionary of the future will differ somewhat from that in the past. He must hereafter be, to larger degree, the colleague and friendly helper in the upbuilding of the life of the younger churches by enriching their spiritual experience, helping to train leaders, rendering specialized service where needed, fostering the spirit of pioneering evangelism, and helping to stem the tide of modern secularism. He can build bridges of understanding between classes, races, and nations, and can help to embody and communicate the experience of the universal church.

For such a task special qualifications and training are necessary. Physical fitness, intellectual ability, Biblical knowledge, professional skill, and Christian character are all essential. But with these he must also have a growing Christian experience, a glowing conviction of the Christian faith, a sensitive understanding of the changing currents of the life of our time, and a sympathetic appreciation of, and humble willingness to cooperate with the people among whom he works.

The securing and equipping of such a type of missionary calls for a new policy of closer cooperation between the various sending Boards, on the one hand, and between these Boards and the receiving churches, on the other. Such suggestions as the following may prove of value: (a) Visits, especially to the younger churches, of specially gifted interpreters of the reality, spirit, and mission of the Christian world fellowship. (b) Cooperation and coordination among receiving churches in sending requests for missionaries, and among the sending churches in their efforts to secure candidates. (c) Specific training for missionary service before appointment, during the years of service, and particularly during the first year of furlough. *H. W. O.*

Section XI. C. An Adequate Program for Christian Literature

The supreme importance of literature to the Christian cause is recognized generally, but the church lags woefully in its Christian

literature program. There should be a careful survey in each country of the existing publication agencies and their effectiveness. The following types of literature are recommended: (a) Literature for evangelism, including fiction conveying the Christian message, apologetic literature, tracts, pamphlets, and the use of drama, slides, pictures, posters, etc. (b) Newspaper evangelism, through the daily press. (c) Literature for training Christian workers, including theological books, interpretative literature, monthly magazines, short devotional or doctrinal books, and helps for public worship. (d) Literature for educated classes, to meet the needs especially of the younger generation who are baffled and perplexed by modern problems. This should deal intelligently with such problems as sex, vocation, use of leisure, social action, and international and racial relationships. (e) Literature for children and young people, graded to meet the needs of various ages, including biography, travel, adventure, and devotion. (f) Devotional literature, including a literature of meditation, translations of the classics of Christian devotion, books on prayer and methods of prayer, and efforts to stimulate the writing of suitable hymns and tunes. (g) Special literature for the blind, and in some lands for the deaf, for health campaigns, international peace, and humane treatment of animals. (h) Translation and circulation of the Scriptures. Although the Scriptures are already printed in more than one thousand languages, less than one fifth of the world's population possess the Bible. The work still remaining to be done in this field is very great. (i) The banishing of illiteracy in many lands calls for a simple literature produced under expert leadership.

In order to make effective the program here suggested in the lands of the younger churches, this section recommended a series of steps to be taken by the interested bodies, and the organization of a permanent overseas Literature Department in the I. M. C. to advise, and to secure moral and financial support for literature work in the various fields.

H. W. O.

Section XII. The Economic Basis of the Church

How should the church secure and most wisely administer the temporal means necessary for its proper nourishment and growth? How should the church help to raise the economic level of impoverished Christians? How should the church cooperate with governments and other agencies in general economic and social betterment? How may the church develop sound and trustworthy methods and plans within itself so that these shall make for the proclamation of the Christian Gospel? These are some of the many vital questions which faced the Madras Conference.

Basic Principles

(1) The Primacy of Spiritual Emphasis. In the first place Madras endeavored to erase the mistaken philosophy which looks upon the economic problems of the church as purely material as contrasted with other phases of church life which are commonly viewed as spiritual.

In the past few decades great harm has been done by an overemphasis on self-support as an end in itself. It has often led to a neglect of the evangelistic task. Self-support is an outgrowth of true evangelistic zeal, which should be made the deepest concern in the church. It is the obligation of every congregation and every disciple to witness and thus to spread the gospel. This obligation should be the chief concern of every pastor in his ministry of teaching. With this primary emphasis the habits and methods of giving should result not only in self-support but in a reaching out beyond self.

(2) The Church's place in Economic Improvement. Since economic welfare is an essential condition for the development of sound and well rounded personality the attitude of the church toward the economic status of its members should readily be understood as one of immediate concern. The Madras conference took the firm position that the task of helping to improve the economic condition of the Christian community is an essential part of the ministry of the church.

(3) Church Support and Community Service. Support of the pastor and support of the church are not synonymous, as they have too often been regarded. Support of the pastor has been held up before churches as the ideal to be attained. In its attempts to attain one significant goal the congregation often loses sight of the fact that its real strength lies not primarily in providing a salary for a pastor but in making itself necessary to the life of the community. Madras took the position that if a church cannot raise enough more than a pastor's salary to be able to conduct a program of Christian service for the community it might better be satisfied for a while with partially trained lay leadership so that the available funds might be used in a program of service.

(4) Continuance of financial aid. In the Christian brotherhood those who are strong should help those who are weak. There is still necessity for the exchange of assistance between various groups or sections within the church. But where habits of receiving and expecting assistance have resulted in the slackening of efforts toward self-maintenance the best results in creating self-reliance and rebuilding self-help consciousness have been attained by specific and gradual decrease of grants-in-aid rather than by sudden withdrawal.

(5) Increasing the Economic Strength of the Church. Here we can only suggest by title some of the various means which were approved by the Madras conference for assisting churches to reach self-maintenance.

(a) Co-operatives and Christian guilds.
(b) The "Lord's Acre Plan" by which the proceeds of a part of ones property (land, trees, or livestock) is dedicated in advance to the Lord.
(c) Church farms where members contribute labor.
(d) Small home industries from the proceeds of which church gifts are made.
(e) The Rural Community Parish in which the church identifies itself with many aspects of the community life.
(f) The every-member canvass in which members are taught to

contribute systematically to each of the several of the church service activities. And finally

(g) The Christian tithe and stewardship.

Recommendations

1. That the economic life of the church be put in its proper setting as essentially a spiritual problem and that scriptural principles of giving be systematically taught and emphasized.

2. That the problem of self-support also be put in its proper setting as a spiritual problem, and viewed as in part a result of voluntary witness and of church growth.

3. That the idea of economic solidarity in the church universal be clearly emphasized and that any help from one church to another be as an act of stewardship and not as charity.

4. That a courageous change of policy be made in the matter of assisting the younger churches with finances, so that the church will still be able to carry on its essential program even if outside subsidy should cease entirely.

5. That in opening up new fields the principle of placing new groups of Christians upon their own resources for the support of their own work be attempted from the very beginning.

6. That due emphasis be put upon the responsibility of the church in every place both to undertake its own financial support and to contribute toward community service.

7. That every pastor and evangelist have some training in social service and practical skills in order to guide and direct his church intelligently and effectively in that sphere of activity.

8. That inasmuch as the majority of the people in many lands are rural, special training for rural pastors and evangelists be provided in theological schools, so as to produce a type of worker both devoted to and equipped for the tasks of the rural church.

9. That an adequate service program be provided so as to challenge educated youth to active and sacrificial service.

10. That the church definitely think and plan in terms of a fourth dimension of its program, namely that of the economic and social environment. The implications of the environment are so intimately related to other parts of life as to form an inescapable obligation for the church to deal with them as energetically and effectively as it does with evangelism, education, and medical work.

11. That the National Christian Councils, missionary societies, and denominational groups make provision in their plans and personnel for the extension of their work in this new field, in the encouragement, supervision, and

coordination of activities both old and new which aim at the improvement of the economic and social environment of the church.

12. That the studies of the economic basis of the church and the suggestions for strengthening that basis prepared for the Madras conference be made available to churches throughout the world.

13. That sending and receiving churches immediately address themselves to the task of examining the present conditions regarding inexcusable waste in personnel and finances which goes on due to the existence of several denominations in many districts and cities which continue their own work without relating themselves to each other and without pooling their economic resources.

14. That the church co-operate with governments and other agencies in the work of social and economic betterment wherever possible and wise.

15. That the church study diligently the setting of an example in a more truly Christian use of all funds and make, particularly in the payment of labor, experiments in juster wages.

Conclusion

The above suggestions and recommendations are largely self-explanatory and self-interpretive. However, a word of conviction may be added. I can well believe that serious and careful study and not unduly delayed acceptance and putting into actual operation of the most of the above ideas would no less than revolutionize the life and character of the Christian church in Japan. It is to be hoped that every church body and mission organization will grasp the significance of the suggestions in the light of the past history and the present problems of the church in Japan and will take courageous action looking toward the practice of the policies here recommended.

At Madras the church in Japan was seen to be a leader in more than one respect. Let not the churches in other lands now excel her in this new and better approach!

Kobe. *Edward M. Clark.*

Section XIII. The Church and the Changing Social and Economic Order

A. The Social Significance of Christianity

At this point, basic to a full understanding of Christianity, a clear and praiseworthy attitude was expressed from which only one group of delegates dissented. The German delegates unanimously opposed the general position taken regarding the social significance and the social emphasis of Christianity and requested that their statement of dissent be recorded. Their statement was courteously heard and is to be printed in the final report not

as an action approved by the conference but as a statement of the German delegation. Aside from this group opinion the conference almost unanimously upheld the tenets and attitudes embodied in the following paragraphs.

After reviewing the general confusion and change which are much in evidence in the social, economic, political, and scientific fields, and the growing conviction within the Christian community that there has existed in the old social order an open conflict of loyalties between patriotism and religion or the pseudo-absolutes of race, class, and nation and the ultimate absolute of God the conference faced the question as to where the Christian must look for the basis of the new order which must grow up on the ruins of the old. It found the answer in the Kingdom of God. This Kingdom was Jesus' answer to the world's ills. That Kingdom confronts the whole of the life of sinful man with God's redemptive offer and demand. It is offered both to the individual and the collective will:—the nation as well as the individual is to embody this new order. The whole life is to come under a new redemptive sway.

But if Jesus preached the Kingdom of God he also preached Himself. He was the interpretation of God, and also the interpretation of the Kingdom of God. In Him we discover the nature of the Kingdom, for He was the Kingdom personalized.

The Kingdom of God is within history and yet it is beyond history. The Kingdom is an eternal Kingdom, but it is God's purpose that it should come within time and within this world.

The Kingdom of God is both present and future; both a growth and a final consummation by God. We work for it and we wait for it.

To the question as to whether we should center upon individual change or upon social change to realize the Kingdom, Madras replies that we must do both. It is not enough to say that if we change the individual we will of necessity change the social order.

On the other hand it is but a half truth to say that social change will necessarily produce individual change.

The changed life would work itself out into a new order of living:

1. We would look on every man as a man apart from race, birth, color, class, or culture.

2. We would make the unit of co-operation the human race.

3. We would demand equality of opportunity for every man for his complete development.

4. We regard the present economic opportunities open to various nations as most unchristian, giving to certain of them a privileged position in access to the world's raw materials, financial assistance, and open areas which is denied to others.

5. Since war is a violation of human personality and repugnant to the Christian conscience, we repudiate it as a means of settling international disputes. We reaffirm our faith in the Christian weapons of overcoming evil with good, hate by love, and the world by a cross.

6. To a torn and distracted and sinful world, we offer God's offer — the Kingdom of God.

B. The Church and Social Action

I. *The Church in Its Own Life*

(A) The Church as a Whole.

1. The church must by word and deed give leadership and witness in the reconstruction of the social order in accordance with the principles of Jesus Christ. To the degree to which it denies these principles in its own life, it limits its effectiveness.

It must seek to reduce the glaring disparities which exist in the incomes and expenditures among its own paid workers, and between them and their congregations.

2. The church must educate its ministry for leadership in social action. To this end, training in the Christian interpretation of social and economic problems, the study of social conditions, and the processes by which social reconstruction may be realized is necessary.

3. Likewise the church should inculcate by its standards and qualifications of membership Christian social attitudes and action.

(B) The Local Church.

1. In the area of social action the local church must seek to train its own membership in an understanding of the social and economic implications of the Gospel, and to evaluate life in terms of service rather than of material prosperity. It must promote the study of local, social, and economic conditions by its membership. It should also stimulate groups of its members to study the implications of the principle of love in terms of their professions and occupations. Moreover, in many lands the church has still to teach man his duty to preserve the natural resources of the earth, such as forest, tree crops, and the very soil itself, of which he is God's steward.

2. It should include in its membership people of varied economic, social, racial, and national backgrounds living in the area ordinarily served by the local fellowship.

3. It has a responsibility to promote a sense of and practice in Christian brotherhood, in which all are responsible for the physical welfare and economic security of each.

4. It should stimulate its members to Christian social action by lifting their economic activity up into the realm of worship so that they may have the sense of being co-workers with God.

II. *The Church in Its Impact on Society.*

In addition to making its own life Christian, stimulating its membership individually to Christ-like attitudes and action, the church must, as the Fellowship of Christ, speak, act, work, and pray, for a Christian society, making its influence felt beyond its own walls and beyond its own community.

1. It must subject the institutions of government and of society, and the practices of groups or nations, to the strong light of Christ's spirit. It must judge, condemn, and fearlessly declare the implications of the gospel when the existing order is contrary to the will of God for His children. (While it is not possible to give extended reference to needed reforms, one cause calls aloud to the Christian conscience of the world: that is the sudden recent growth of the traffic in opium and narcotic drugs derived from it, particularly heroin, among the Chinese people, even against the desires of their own leaders.)

2. Since the strongest and most courageous action is possible in sympathetic fellowship, the church should buttress its members when they find themselves in conflict with the established order because of unselfish efforts to reconstruct it in the light of the teachings and spirit of Jesus, while helping them always to make their witness in the spirit of love.

3. At the same time, the church should encourage and promote small groups within the fellowship organized for specific types of social action, even when these groups work through legislative and political machinery.

4. In the past, Christian groups have not hesitated to organize their members for political action for such causes as temperance, Sabbath observance, and the like. While the church should not identify itself with a particular political party it should stimulate its members to make a right use of political machinery for the welfare of the community and of its less favored members who suffer from oppression or exploitation.

Political action by churches may be as Christian as any other type of Christian social action, but it is the duty of the church to keep the means as well as the ends of such action entirely consistent with the highest Christian ideals.

The church must ever be conscious that its responsibility is not only to carry on social service activities for those who are victims of the social order but to build an order of brotherhood where God-given resources are used to serve all mankind, where co-operation replaces competition, and where special privilege gives place to justice and equal opportunity for all.

E. M. C.

Special Section on Rural Evangelism

A pooling of the experiences of the rural workers representing many sections of the world revealed that the distinctive contribution of Christian workers to rural reconstruction and the regeneration of village life is being made in three ways:

(1) Through enthusiastic and far-sighted individuals who are bringing Christian influence to bear upon large social movements such as co-operative and mass-education movements and general rural betterment programs.

(2) Through an increasing number of institutions, educational, medical, and social, which are conducting experiments and demonstrations along the lines of rural betterment.

(3) Through the rural church as a Christian society within the rural community. Among rural reconstructionists this latter medium is just beginning to be adequately appreciated.

Deepening Convictions and Insights

"(1) The approach to rural communities through service which flows from Christian love and which ministers to human need is essentially a Christian approach and a valid form of Christian witness. Such an approach offers for evangelism the most natural and fruitful opportunities.

"(2) The Christian rural community is a community not only where individuals are won to allegiance to Christ but where their every relationship is illumined and enriched by Christian faith and by the practice of Christian brotherhood.

"(3) Fresh insights into principles and methods of rural work are being gained. There has been new emphasis upon:

(a) the comprehensive community or parish program,
(b) self-help with expert counsel,
(c) the central importance of the Christian family,
(d) the meeeting of felt needs,
(e) simple methods of intensive work which might be fruitfully extended over wider areas,
(f) the development of small village and group organizations for mutual help and community service,
(g) the identification of rural workers with the life of rural folk.

"(4) The implications of the rural problem for the whole Christian movement are being seen with increasing clarity. This is evidenced by the many efforts to adapt older forms of missionary work to rural needs and also by the group discussions at this conference. The need for a thorough reorientation of the Christian world enterprise in terms of rural needs and opportunities is our next great task."

On the basis of the above insights and convictions gained through the past decade of experience the Madras conference made the following suggestions which the church throughout the world should heed.

Recommendations

"(1) The church must continue to pioneer, both in the unreached rural fields and also in the old fields where new approaches and methods are needed.

"(2) The idea of a comprehensive community or parish program needs wider study and demonstration, until it becomes a part of the thinking and life of the rural church everywhere. The comprehensive program includes: better agriculture, better health, better recreation, better homes, better economic organization, the widening of intellectual horizons, the enrichment of rural life through music, drama, and other forms of the arts, the development of the community spirit, as well as the vitally important work of Christian preaching and teaching, and guidance in worship, fellowship, and service.

"(3) There should be much closer co-operation between Christian institutions and a wider co-ordination of Christian forces if we are to do our part in meeting rural needs and in strengthening the rural church to fulfil its mission. Christian institutions for higher and secondary education, medical schools and hospitals, social agencies, and larger church organizations should correlate their efforts for rural reconstruction and for building up the rural church. This would involve such methods as extension service to rural areas, making the results of scientific study and experiment more widely available to rural workers, and greater emphasis upon training for rural service.

"(4) The enlistment and education of new types of rural Christian workers is essential to further advance. Men and women with a passionate love for rural people must be found who will dedicate themselves to life-long rural service. The rural churches need pastors, evangelists, and women workers with a new vision of Christian community life. Just as important is the discovery within each rural community or parish of local workers who may be inspired, trained, and guided in voluntary service to their own village and society.

"(5) Agencies such as the Agricultural Missions Foundation should be further strengthened to promote the cause of rural missions and to make possible the constant interchange of ideas and experiences between different countries. We ask the Department of Social Industrial Research of the I.M.C. to continue its valuable research into problems of rural communities and churches. Above all carefully planned experiments should be encouraged and given adequate support."

An Interpretation

Space forbids more than a brief suggestion regarding the meaning of the

Madras pronouncements in their relation to Japan's Christian rural problems.

1. It may be noted in the first place that the chief lines of thinking, planning, and experimentation in Japan during the past decade have been substantiated by the pooled experiences of Christian rural workers throughout the world. This may be said in relation to (a) the rural evangelistic philosophy urged by most of the leaders in Japan relating the program of the rural church to the social and economic environment of its constituency; (b) the tenet held by Japan's rural evangelistic leaders that the director of a rural church building program must enter such work in the consciousness that he has entered upon a lifelong undertaking; (c) the claim for the necessity of a special type of personnel and a special training for the leaders of rural church development. At all of these points, and others which might be mentioned, it should be a matter of great encouragement to rural work leaders in Japan to find that they have been proceeding along the lines which universal experience maintains to be correct.

2. In the second place, it was somewhat of a surprise to learn that Japan has advanced farther beyond the blue-print stage than any other country of the younger-church areas in the actual establishment of the rural-community-parish type of work.

Call to Action

But, in spite of the above advances evident in Japan, in view of the enormousness of the field still untouched it behooves the church in Japan to examine afresh its position in the light of the above recommendations of the Madras conference.

(1) The church throughout Japan is called to a more serious attempt to pioneer in this needy field. Let the churches in great numbers join in the task which is now being attempted by a small number of enthusiastic individuals. Let every self-supporting church adopt a rural child and assist in its development to maturity.

(2) The church is called to a wider acceptance of the philosophic basis of rural church development as outlined in recommendation Number 2 above.

(3) The church is summoned to a closer co-operation and a pooling of its resources and strength in order that it may be able to attempt and accomplish as a unit what can not be expected of its smaller denominational section.

(4) The church is summoned to a deeper interest in and support of its recently established Rural Life Institute at Musashino and to an insistence that all theological seminaries provide more of the special type of training essential for workers in rural fields.

After a decade of study and experimentation let the church now launch out and capture rural Japan for Christ!

E. M. C.

Sections XIV. & XV. Church, State, and International Relations.

The first evening at Madras I had just registered when I found myself in conversation with a group who were discussing the explosive possibilities of several sectional subjects, especially those on the relations of the church to the state and to the international order. When the group learned that I was from Japan, it was obviously assumed at once that any one from that part of the world would understand only too well perhaps the purport of the discussion. What gave the leaders some concern was that issues might be raised in a manner that would threaten the unity of the conference and thus rob it of its primary significance. I put it that way advisedly for as a matter of fact issues were raised constantly, as will be evident to any one who reads the findings of the two sections under review. But this was rarely done by one delegate against another with the irritating assumption that 'my country is innocent of international misbehavior while yours is guilty.' The mood of common guilt in creating international disorder rested heavily upon the conference. "We must all repent," was a confession frequently heard in the discussions. And this mood was sincere, not just a convenient blind for getting on with the conference in a spirit of futile harmony.

I am aware that some people, including delegates, have criticised the conference for what they feel is its muffled note on some questions, especially on the crucial ones dealt with in these two sections. This criticism comes mainly, I believe, from those who anticipated that the conference would speak in terms of condemnation of this or that specific international situation. The voice of these critics was not unheard at the conference. They were keen about resolutions — something to which they could point as evidence that the gathering had been, regardless of cost, boldly outspoken. But I believe it is accurate to say that the temper of the conference was against this procedure. Many felt that such resolutions would be harmful to the spirit and purpose of the conference, and that whatever good they might accomplish, it would be inadequate compensation for the break inevitably imposed by such action upon occu-

menical fellowship. This is a question on which men will differ, but it is not one on which either side should charge the other with failure to be sincere or realistic. There are certainly occasions when resolutions should be passed, but in the judgment of most of the delegates at Madras, that conference was not such an occasion.

The following paragraphs are a brief summary of the findings of the conference on the subject of church and state. The approach, so says the opening sentence, is practical rather than theoretical; it is based on a study of actual conditions. Failure to understand the relation of church to state has usually been due to lack of insight into the mind of Christ. Through prayer and thought the church must seek the will of God.

The church must be positive and constructive, not merely negative and critical. The church must recognize the function of the state and be loyal to it, but always reminding the state that only righteousness and justice can exalt a nation, and that these must permeate all legislation and administration. It is the church's function to remind the state of its limitations, to uplift the standard of national life, to denounce social, economic, and civic wrongs, and to arouse and educate public opinion. In order to maintain its spiritual witness and power of criticism, the church should refrain from identifying itself with particular movements or programs. It can help to guide and serve the state by positive pronouncements on principles and, when possible, on concrete issues. The principles the church stands for it must apply faithfully to its own affairs. When the church is loyal to God and its own conscience it serves the state best. By becoming dependent on the state, the church loses its positive, constructive, and critical function.

At present there is much tension between church and state in various parts of the world for which the weaknesses and failures of the church are partly responsible. For the sake of the state as well as for its own life, the church must stand against the state that denies the value of personality and repudiates world brotherhood. Where obedience to the state means disobedience to God, the church must hearken to the voice of God. When issues arise re-

garding the rights of the church, it is the duty of the church concerned to decide at what point it will take its stand against the state and suffer the consequences. The grounds of the Christian's right to claim religious freedom rest upon his status as a child of God. Difficulties now confronted in Moslem lands, in the Far East, and in Europe are discussed briefly. In all cases the church should try to understand the causes of official restrictions and to secure relief by Christian methods. The church must make clear its ultimate loyalty to God, be the cost suffering or even martyrdom.

Since I was a member of the section on the church and the international order, I can speak with some confidence of its findings. The actual condition of the world in more than one place made the work of this section extraordinarily difficult. Some felt strongly the futility of talking of war and aggression without condemning those whom they considered war-makers and aggressors; others felt equally strong that such condemnation, often made without the knowledge and insight which fair judgment requires, does more harm than good. This latter group were convinced that it is the essential function of the church to concentrate on the removal of the causes of aggression and war.

The report of this section opens with a statement of the problems of the international order now confronting the church. The world is suffering from conditions for which Christians cannot but feel their share of personal and corporate responsibility. Unless men build upon the moral and spiritual foundations of the gospels, the ruin of our civilization is threatened; but men failed to do this because of differing national situations, differing cultures and ecclesiastical traditions, and divergent interpretations of Christian duty and of the Kingdom of God.

Christian principles have the following implications for international relations. Between nations, love of neighbor means doing justice, and justice in international relations involves some qualification of the sovereignty of the state. Injustices drive nations to war and therefore these injustices must be removed by more equitable access to natural resources and markets, fairer distribution of

wealth within the nations, and economic cooperation on the international scale. The imposition of the will of one people upon another, and especially the invasion of the territory of one nation by the armed forces of another are condemned. Since all peoples are of one blood, racial persecution is abhorrent. The church should work with all movements looking to the equal sharing by all races in the common life of mankind. If the church is to be effective, it must first purge itself of racial discrimination. Special mention is made of Jewish persecutions in many lands. The report recognizes that the church is not called upon to determine the purely technical aspects of government; nevertheless it must stand for the principle of cooperation, for necessary qualification of sovereignty, for peaceful and legal means for bringing about political and economic changes, for coordination of national policies in order to meet social and economic problems, and for plans of disarmament.

In conflict situations, what is the duty of Christians? There was agreement that war is a demonstration of the power of sin in the world, but disagreement as to the means and even the possibility of eliminating it. Some felt that the example of India's use of nonviolence was one to be followed in international conflicts; others believed this technique would be ineffective and that armed resistance does at times become the duty of the state. In such circumstances, those at Madras would divide as follows: some would refuse participation, others would respond if they felt their nation's cause just, and still others would feel it their duty to respond to their government's call. As at Oxford last summer, so at Madras, no attempt was made to achieve a futile compromise between these positions. The strain of war upon the Christian spirit and oecumenical fellowship was recognized, but despite this strain, Christians should refuse to accept the worldly break in fellowship and should respond to the need for service and sacrifice. Christians of the nations in conflict and of the whole oecumenical fellowship should pray and strive for peace with justice.

The church is conscious of failure. Often her concern for her own material interests and her close connection with the state or with

the existing social order have reduced her to silence or rendered her testimony suspect. At times the church has been censorious and pharisaical, forgetting the great difficulties confronting statesmen. Too often the church has used forms of authority not consonant with her principles. The main appeal of the church lies in preaching the word and demonstrating her fellowship. She must convict men of sin, preach forgiveness, and demonstrate the power of love in Christ. She must pray with understanding.

The church must maintain the right to learn and to spread the truth on international questions, and should at times set up its own organs of inquiry and dissemination; it should inspire individuals and groups to undertake tasks of interpretation and reconciliation. Usually the witness of Christians is most effective when directed to their own nationals, but sometimes the Christians of different lands may be called upon for united witness in order to arouse and enlighten public opinion everywhere. Moral and social questions that extend across national boundaries, such as disabilities imposed on whole races, trade in narcotics, and traffic in women and children, make special demands upon the Christian conscience. The closing paragraphs deal with the missionary enterprise as an indispensable function of the oecumenical church, and with the place and spirit of the individual missionary.

Tokyo. *Arthur Jorgensen.*

Section XVI. Cooperation, Unity, and an Appraisal

Reports from the 64 nations represented at the Madras Conference indicated that much progress has been made in the field of cooperation and unity since the Edinburgh Conference in 1910. This cooperative effort has created a new sense of mutual understanding and trust among Christians throughout the world and has gone far in building a united front. It also has enabled the Christian Church to undertake and successfully accomplish ranges of Christian service which would not have been possible through separate action.

This world-wide review however brought out the fact that thus far cooperation has largely been limited to institutions and in many

lands has not ventured out into the broader fields of religious education, social service, the production and distribution of Christian literature, and the church's primary task of evangelism. The conference therefore urged that the sphere of cooperation be broadened so as to include every phase of the Christian program.

The conference also stressed the special need of cooperation in the joint planning of the whole Christian enterprise in a given area or nation in order to cover the whole field and avoid waste and unnecessary duplication. Where the Christian program for a nation or area is left to denominational planning it is bound to be fragmentary and whole areas of life will remain untouched. In contrast to this overlapping and competition will mar and reduce the efficiency of Christian activity in other areas.

Furthermore heavy emphasis was placed upon the necessity of making the church central in cooperative effort of every type. There is a danger of the church becoming an unrelated spectator of Christian cooperative enterprises. In the control and direction of policy and in relating institutions to the whole Christian enterprise the church should have a large share.

The conference felt that more imagination and greater adventurousness should characterize the cooperative movement. It should not only leap across denominational barriers but across national boundaries. Especially is this true of the relation between the older and the younger churches. The older churches should give the younger churches full freedom to re-orientate and re-align themselves in any way that will enable them to function most effectively in their indigenous environment. Traditional hold-overs from the West should not hamper the movements and growth of the church of the East. Moverover, cooperation at the home-base of Christian missions needs to be expanded in order to eliminate the overlapping of machinery and the duplication of effort which at present obtains there.

Cooperation Not Enough

One of the outstanding discoveries made at Madras was that co-

operation in spite of its extensive gains and high values is not enough. It breaks down at a most critical stage in the Christian program. Christian institutions can be run on a cooperative basis. Cooperative evangelism has proven most effective. The Christian movement in Japan has broken new ground in this field and demonstrated the possibility and desirability of cooperative evangelism on an all-Christian and nation-wide scale.

However, in Japan and in every land cooperation breaks down at three important points. It breaks down when it comes to conserving the results of united evangelism. It breaks down when it comes to the important work of the pastoral care of inquirers and the teaching and training of believers. It breaks down when it comes to the supreme task of the building up of the church. Divided church loyalty comes in and calls a halt to cooperation in these three exceedingly constructive urgent phases of the Christian program.

Church Union

This discovery drove many — not all — of the delegates at Madras to the conviction that while cooperation meets the need in certain fields of Christian activity the supreme Christian task, that of teaching and training the believers and building the church, calls for something beyond cooperation. It calls for out-and-out union. The great majority of the delegates were challenged by this fact and by the growing spirit of unity among Christians through the world to press on toward the realization of church union.

At this stage of the study of this question in Section XVI. a most significant thing happened. When certain delegates from the West hesitated to favor a finding endorsing organic church union the representatives of the younger churches in that section drew up a joint statement. It reads:

> "During the discussion it became abundantly clear that the divisions of Christendom were seen in their worst light in the mission field. Instances were cited by the representatives of the younger churches of disgraceful competition, wasteful overlapping, and of groups and individuals turned away from the church

because of the divisions within. Disunion is both a stumbling block to the faithful and a mockery to those without.

"We confess with shame that we ourselves have often been the cause of thus bringing dishonor to the religion of our Master. The representatives of the younger churches in this section one and all gave expression to the passionate longing that exists in all countries for visible union of the churches. They are aware of the fact of spiritual unity; they record with great thankfulness all the signs of cooperation and understanding that are increasingly seen in various directions; but they realize that this is not enough. Visible and organic union must be our goal.

"This however, will require an honest study of those things in which the churches have differences, a wide-spread teaching of the common church membership in things that make for union and venturesome sacrifice on the part of all. Such a union alone will remove the evils arising out of our divisions.

"Union proposals have been put forward in different parts of the world. Loyalty however, will forbid the younger churches going forward to consummate any union unless it receives the whole-hearted support and blessing of those through whom these churches have been planned. We are thus often torn between loyalty to our mother churches and loyalty to our ideal of union.

"We, therefore, appeal with all the fervour we possess, to the missionary societies and boards and the responsible authorities of the older churches, to take this matter seriously to heart, to labor with the churches in the mission field to achieve this union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of union—the union for which our Lord prayed, through which the world would indeed believe in the Divine Mission of the Son, our Lord Jesus Christ."

This utterance on the part of the representatives of the younger churches at Madras — later incorporated into the findings and approved by the whole conference — creates the hope that the churches of the East will do what the churches of the West have not

had the vision and courage to do, carry cooperation through to its logical goal, church union and an unbroken Christian front, and thus fulfill our Lord's high-priestly prayer for the oneness of His followers.

The conference expressed a lively interest in the proposal to form a world council of churches. It expressed a hope that in the building of such a body care be taken to secure full representation of the younger churches so as to enable them to make their distinctive contribution to the building of a world church.

An Appraisal

Madras dramatized the fact that the Christian Church has broken through its western world barriers and become an institution of world-wide proportions. Out of 478 delegates 198 were nationals, representatives of the churches of Japan, China, India, Africa, the Near East, and Latin America. In addition there were 94 missionaries working in these areas. Never has there been a Christian gathering representing such universality. Never has there been a Christian gathering where the representatives of the younger churches have been numerically in the majority and have played so significant a role. Two of the Vice-Presidents were Orientals. Of the chairmen and secretaries of the sixteen main sections, ten were Orientals. Some of the most moving addresses made during the conference were made by Orientals. In the discussions, both in the different sections and in the plenary sessions of the conference, the nationals from the nations of Asia, India, Africa, and the Near East took a major part and made outstanding contributions.

The Church Awake

The meeting at Madras proved that the church today has a social consciousness and is awake to the world situation. In certain sections its outlook may be too other-worldly. In other sections it may lack a social sense and be out of touch with the times. In some cases its eyes may be turned in upon itself and its thought centered upon itself.

The Madras conference however kept its feet on the ground. It

did not lose itself in theoretical and theological discussions. It faced the cruel hard facts of life as they obtain in our world today. It dealt with vital, practical living problems; problems that are distressing the minds and hearts of men the world around today; the problem of eradicating the causes of war, the problem of a fairer distribution of the world's natural resources, the problem of race conflict, the problem of social reconstruction, the problem of building a better world. These were some of the problems to which that gathering gave its united thinking.

Christianity a Binding Force

The Madras Conference demonstrated the unifying integrating power of Christ and his Gospel in the modern scene. From every quarter the delegates brought reports indicating that the world is disintegrating and falling to pieces. In this process of disintegration there is a breaking of ties, a drifting apart, a tearing asunder, and a building of barriers.

In the midst of this terrific world situation 64 nations sent delegates to Madras. Some of these nations are at war. Many of them have rival interests. Some of them are strong, others are weak. Some have evolved advanced civilizations and others are so-called backward nations.

Moreover the 478 delegates who gathered at Madras belong to different races, different cultures, and different traditions. They spoke different languages and represented a great variety of customs, habits of life, and thought-patterns. Yet in the face of all this for seventeen days they studied and discussed together in the frankest and fullest way difficult problems, delicate problems, problems that are packed with dynamite.

There were differences of views and opinions varied. However not a bitter word was spoken. There was no display of temper. The greatest possible consideration was shown for the views and feelings of others. Even the delegates from warring nations sat side by side, ate together, prayed together, and by the hour discussed problems involving the very destiny of their respective nations. The

findings and resolutions had to be amended and redrafted a good many times but in the end the 25 findings and resolutions of the conference received practically a unanimous vote. With few exceptions the vote was heartily unanimous.

No human power, no combination of human powers could do that today. Diplomacy cannot do it. Political strategy cannot do it. Cultural bonds cannot do it. Economic interests cannot do it. Madras demonstrated that Christ and his Gospel can do the impossible. They can take the different races and nations and groups and classes and cultures and traditions and bind them together into one united articulate dynamic whole. Christ's life, his teaching, his cross, and his influence are still the creative forces which bind the world together.

The Church Central in God's Plan

Furthermore, Madras showed, as no world Christian conference in modern times has shown, that the life and influence of the Christian church in its ecumenical reach is central in God's redemptive plan for mankind, and that the church is called to become, more and more, the divine agent in the work of re-uniting and re-building our battered, broken, and bleeding world.

In spite of its faults and failures, in spite of its compromises and limited vision, in spite of its weakness and oft-repeated failures to give a clear-cut lead to mankind groping in the dark, the church under God has been and is today the one and only living, onward moving embodiment of Christian truth and the Christian tradition. Where the church has been neglected and overshadowed by other interests and institutions Christianity has ceased to become a creative force and its influence has faded away.

Unity — But Disembodied

Madras also evidenced the fact that there is a far greater unity in Protestantism in its world-wide reach than is commonly recognized. We have far more in common than we realize. The things which unite us are infinitely greater than those which divide us.

Moreover the things which divide us are not at the heart and center of the Christian faith but out on the surface and the periphery of the Christian tradition. The present existing deep-going unity however is a disembodied force. It is more or less intangible and in the air. It needs be given corporate existence so that it can create an atmosphere and be brought to bear upon concrete needs and situations.

A Weakness

A frank appraisal must add the observation that Madras attempted too much. No conference, no matter how experienced its leadership nor how wise its delegates, could hope in seventeen days to make an exhaustive study of sixteen major and ten minor problems and furnish Christians throughout the world a fresh and clear lead regarding all of these complicated baffling matters. The willingness however to face any and all of the problems which are distressing nations and mankind today and study them in the light of the Gospel and Christian experience cannot be discounted. Studies started at Madras will stimulate thinking in wider circles and in due time be carried forward to fuller fruition.

Tokyo. *William Axling.*

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Church Unions in America Since 1906

1903 Presbyterian Church U.S.A. and Cumberland Presbyterian Church.
1911 Northern Baptist and Free Baptist Churches.
1917 Three Lutheran groups from the Norwegian Church in America.
1918 Three other Lutheran bodies from the United Lutheran Church.
1920 Presbyterian Church U.S.A. and Welsh Calvinistic Methodist Church.
1922 Evangelical Association and United Evangelical Church.
1924 Reformed Church in the U. S. and Hungarian Reformed Church.
1924 Congregational and Evangelical Protestant Churches.
1931 Congregational and Christian groups are united.
1931 Three Lutheran bodies merge into the American Lutheran Church.
1934 Evangelical Synod of North America and Reformed Church in U. S. A.
1939 Unification of American Methodism. *I.C.P.I.S. Geneva.*



JAPAN'S DELEGATES TO THE WORLD CONFERENCE AT TAMBARAM (Madras)

Howard W. Outerbridge
Edward M. Clark, Soichi Saito, Toyohiko Kagawa, Kōji Suzuki, William Axling, Arthur Jorgensen
Shinji Sasaki, C. W. Iglehart, Inoko Miura, Yugoro Chiba, Akira Ebisawa, Hachiro Yuasa, Takuo Matsumoto
Michi Kawai, Mrs. Ochimi Kubushiro, Fumiko Kobayashi, Tsunegoro Nara, Shoichi Murao, John C. Mann
(Sudeijro Hirono and Isabelle MacCausland were absent when the photograph was taken.)



THE SEIKOKAI (ANGLICAN) CHURCH IN NARA
On the edge of the famous park

Nara's "Temple with a Cross"

Prof. D. J. Fleming in "The Heritage of Beauty" states "the movement toward indigenous architecture for churches in Japan is very feeble and hesitant." Exceptions to this observation are the Episcopal churches in Nara, Himeji, and Ueda. The photographs reproduced herewith illustrate the extent to which this movement has gone.

Dr. W. M. Vories, architect-missionary of Omi, in an article in *The Japan Christian Year Book* for 1938 states,

> "Special mention should be made of the Episcopal Church at Nara. This departs from all precedents — especially those of the fixed cruciform type of its Anglican parent church — by employing the lines of the Japanese temple. This style naturally fits into the surroundings, and in the present instance has been very successfully carried out — although the architect was a foreigner. It is not inconceivable that many of our future churches in Japan may follow native styles — as the Friends' Meeting House in Tokyo has done — but it would be a risky practice in the hands of any but Japanese architects; and few of them thus far seem to favor it." (pp.205-6).

Reactions to the Nara experiment have not been wholly favorable, even though building requirements in that particular area made the Japanese architecture necessary. It is said that the western style of churches is favored by Japanese Christians because the other form savors of Buddhism, and converts to Christianity wish to remove themselves as far as possible from Buddhist influences. This point of view is developed by the Rev. Shoichi Murao in 1933 in an article in *The Quarterly.*

> "I am not proposing to endorse the attempt as made in some places of adapting Japanese architecture for Church buildings. It is a mistake, to my mind, to regard the church architecture of America and Europe as essentially Western. It is Western simply because Christianity flourished first in the West. If the East had had the same fortune, the same kind of architecture might have sprung up in the East. Western church architecture of the best type is the embodiment and expression of Christian spirit and experience, as the temple buildings in Japan are of Buddhism. We need personalities in dress and furniture. There are Christian personalities in church architecture." (Vol. VIII., pp. 347-8). *W.T.T.*

Some Aspects of the Influence of Western Philosophy Upon Japanese Buddhism

FLOYD SHACKLOCK

The Jodo and the Shin sects of Japanese Buddhism present a number of important questions to occidental students of religion, because of their emphasis upon the doctrines of the merciful savior Amida Buddha and the western paradise of bliss. These doctrines are quite the opposite of the generally accepted primitive Buddhist teachings of asceticism through countless incarnations until enlightenment comes as an escape into nirvana. Hence our questions are concerned not only with the origins of these doctrines within Buddhism, but also with the effects of these teachings upon the other Japanese sects and upon society at large.

The rise of these Amida sects caused no little disturbance in the religious world of the twelfth and thirteenth centuries in Japan. But they showed unusual vitality, and with the passing of time it came to be accepted that Japanese Buddhism consisted of two ways or paths to enlightenment. One was the traditional method of rigorous self-discipline, while the other was the easy acceptance of salvation through the efforts of another, Amida. These two apparently contradictory schools of Buddhism existed side by side through the centuries.

For the intellectual world in Japan, the middle years of the Meiji era (1868-1911) were marked by deluging waves of western philosophy, particularly naturalistic materialism. Much of this was congenial to traditional Buddhism, and seemed a new expression of the agnostic position which the Buddha took. But it was no ally of supernatural religion, whether Christian or Buddhist. It remained for time to reveal whether this materialism might undermine the theistic tendencies of the Amida doctrines.

The tension between the Amida teachings on the one hand, and materialistic philosophy and traditional Buddhism of self-discipline on the other, was reduced by the explanation of *hoben*. According to this doctrine, belief in Amida as a personal savior and in his western paradise as a real paradise are permitted to the simple minded. They need the consolation of religion, and yet can not grasp the cold reality of the philosophic negations which characterized the Buddha's teaching. *Hoben* are truths accommodated to the believer's level of understanding, but are not ultimate or absolute truth. Accordingly, Amida Buddha might be thought of as a personal and merciful deity by some people, while others insist on an imperial and undefinable absolute.

But the intellectually adventuresome spirit of the Meiji era tended to increase the divergence between the two views. This was further accentuated during more recent years as young Buddhist scholars returned to Japan after years of study in Europe. Having drunk freely at the springs of western materialism, they will play no small part in the synthesis of ancient Buddhism and western philosophy. That process has only begun.

Viewed in this light, Mr. Entai Tomomatsu of the Jodo Sect may be considered a contemporary illustration of the influence of French and German social philosophers upon the Amida doctrines. A lecturer in several private universities, and the author of many books, he is well known for his Shukyo Tokuhon, or Primer of Religion. The book appeared in the latter part of 1934, and promptly became a best seller. The author was popular for his radio broadcasts on religion, and was in great demand as a lecturer. He was one of the moving spirits in a society known as Shinri, or Truth, which was hailed as a sign of the vitality of the so-called revival of Buddhism.

Mr. Tomomatsu had gone as a young priest for several years of study in Europe. While there, the greatest influences upon his thinking, he has said, were the views of Durkheim, Bougle, Max Weber, and Carl Jespers. The result was a form of humanism, neo-humanism as Tomomatsu himself called it, which has many

points in common with original or primitive Buddhist thought.

Here a Jodo prest writes a best seller on religion for the new age, in which Amida's mercy apparently has no essential place. The supernatural aspect of the Buddha has no meaning for him, nor has he any interest in a paradise off somewhere in the future. In fairness to Mr. Tomomatsu, it should be added that he might today revise some statements of this book, or say that it is not a complete exposition of his faith. Yet the popularity of the book was evidence of the hearty response which such a view evoked in the minds of young Buddhists.

The Primer of Religion appears at first glace to be a Japanese exposition of Dr. John Dewey's "A Common Faith." However, Mr. Tomomatsu stated in reply to a query that he was not familiar with Dewey's works. For our purposes, five emphases may be noted, although they are not organized in this form in the book. (1) Traditional religion is impossible for modern man. (2) What is needed is not old 'religion', but a new religious feeling or attitude. (3) This religious attitude has no meaning apart from social implications. (4) The harshness of nature, as well as sickness, suffering, and the thoughts of death, are a discipline which leads or drives man toward his self-realization. (5) As described, this religious attitude may be called non-theistic humanism.

Traditional religion is impossible for modern man

Religion is criticised on two grounds, first because of the indifference of the existing sects. Religion must keep pace with changing society, and the old faiths are out of date. "Religion must by all means conform to the new trends of society, instead of being an old religion of hell and paradise . . . The knowledge which modern men possess will not permit them to wear the old battle armor over their waistcoat: the old religion does not fit the new day. The old faiths have lost their citizenship in the modern world."

The masses like to buy good luck charms. "If our business flourishes, our family prospers, and sick people in the home are cured, then two or three trips to the shrine or temple each month

for charms and prayers are certainly worth the carfare," say the people. "But I do wish to say plainly that although these practices seem to coincide with simple human desires, they are not true religion and they are far from the religious faith of educated men today . . ."

There are sects that "may have numbers of temples, monks, and believers listed in the year book of statistics, but their adherents never act as though religion were a central or living part of daily life. They are religions only in name, having merely the outward form or the shadow of religion." Thanks to fees collected for funerals and the care of family grave plots, "the Buddhist sects have persisted until today. But to what degree does their teaching and preaching prove actually satisfying as a living religion to the minds of people who live in today's complex society? However we may rouge and powder an old and out-moded religion, is not the old woman an old woman still?"

His second point against existing religions is his aversion to any supernatural aspect of faith. Any idea of a supernatural God is distasteful. "Buddha himself was a common man in the past, and the common man will be Buddha in the future," he quotes with approval. "There is no such God to reign over and terrify people in Buddhism . . . We may hold up God or Buddha before people's eyes and try to force them to believe, but they can not. Just as children can not swallow a bitter pill, so there are few people who readily accept God or Buddha . . . The majority of modern men simply can not accept the old belief that the soul goes on alone without the body after death. The stories of a beautiful paradise or heaven do not seem serious to us, but only myths which the ancients dreamed."

For him, religion is not a matter of the future world. "Even though religion may teach of heaven, its fundamental basis must be the experience of life itself . . . The central problem of religion is not whether God or Buddha exists somewhere in the world or whether there is a future existence or not, but in the inexorable current of life — the fact that we human beings live, nay, that we

have no choice but to live. . . What we believe in, or what we worship, is not the cause of religious emotion, but rather the effect of it: and this is decided by the trend of the times and the way in which society thinks. In some periods people may think that God and Buddha exist personally. . . Such concepts as God, Buddha, the future life, and the soul are never the essence of the religious life. They are, as it were, the religious by-products of certain times and societies."

The religious attitude

But having disposed of the old religions, the author knows that men must have faith to live by. "All this has been said regarding the old religions and the ancient sects, and not about religion itself, or tomorrow's religions which are about to spring into existence. Although the intellectual classes are disgusted with these old religions, there is no assurance that these same intellectuals can sail through the great storms of life entirely without religion. Thus they begin to long for living religion in its true meaning . . . They are not atheists who deny religion, for they have hopes of a new faith."

To a description of this new faith, he devotes a large part of the book. "I should like to say clearly that to speculate with our minds or to argue thus and so with our lips, is not religion . . . There must be a religious experience, a living of the life of the religion, before we can define anything . . . Religion is not a toublesome argument . . . it must be truth which is so noble and animated as to give a thrill of excitement to life."

Hence the new religious attitude must include action. "Religion is the bold leap of the adventurous spirit, into broader experience . . . It is the state of mind in which we can not remain idle, but we are thrilled with the thought that we are engaged in a life that is worth coming into the world for . . . Religion is life, deed, action to the very last . . . It is the mental state when we grapple fiercely with the problem of why we are here on earth . . . Religion throbs through all life, an activity fresh and living as though

it would bleed when cut . . . It must be our own possession. If it is anothers, simply a borrowed thing, it has no value. . . It is most regrettable that Buddhism, right up to the present, has spent its time and labor on theorizing and discussions which are hardly important in the real meaning of religion."

Religion has a mystical aspect, too, which defies definition. "When we have a deep sense of gratitude for a great kindness shown us, our thankful attitude grows more and more intense until we have no words to express our thanks. Then we can only close our eyes and clasp our hands in prayer: this is already the realm of religion . . . We experience the emotion of purifying our hearts, as at the sight of a clean swept garden . . . The religious state of mind is found in the life where the performance of the daily tasks satisfy the heart. One may not know how or when such satisfaction came, for it appears gradually and quite spontaneously. One no longer thinks about the motive for his work, and makes no unreasonable demands on the outside world or society. We work in accordance with the wish of our inner heart, according to our ardent desires: indeed it is a life beyond conditions, beyond formal reasoning, beyond hope of profit, beyond objects of worship, beyond prayer, in which we wish only to be of the greatest possible service to mankind generally. Thus we find the perfect expression of our true selves".

"The religious state of mind appears when, morning and evening, we face the distant and great unknown, living contentedly in the broad world of supreme enlightenment where there is no clinging nor restraint, and no objects of thought or desire or worship. There is no concern over paradise or hell. We have no wish to be in heaven, or with God. It is the inner consciousness in which we transcend and forget even moral good and evil, and in which our state of mind is perfectly spontaneous and free."

"But religion is not only the inner consciousness where we close our eyes in meditation. It is also that intense enthusiasm when our strength waxes great and we rise to splendid activities as latent energy surges within and drives us forward . . . Religion is so

earnest that it is a taut, tense state of mind . . . The note of religion does not sound on a string which is loosened. . . One is filled with a humble spirit; with a feeling of deep self-examination; with an urgent and determined emotion in which one can not do a stupid or careless thing."

The sense of sin, or of obligation, or even remorse, is the basis for ethical action. "If we think deeply, we can only be ashamed to realize that we have committed great numbers of sins against others. Fortunately, they have not been exposed and we are still alive, having escaped punishment. But the knowledge that we have done unjustifiable and wrong acts brings us to the state of mind in which we make firm resolutions to give our whole energy to make amends to the world for what we have done. Our only wish is to lighten the burden of guilt which we carry on our backs, without thinking of any person in particular whom we have wronged . . . By this feeling of atonement, we modern men can know the special consciousness of sin. It is the feeling that we owe something to the world, to both friends and strangers. But in this case sin is never the same as the old-fashioned sins — Buddhist sin of previous existences, or sin laid on by God, or the original sin of Christianity. It is a great, heavy gloom felt within us when we solemnly examine ourselves."

Enlightenment, the goal of religion, is a realization in one's inner consciousness of the purpose of human life. "We have a longing to know man's ultimate destination, to discover within ourselves the nature of the yonder shore. We should like to live with a strong vow or prayer in our hearts forever, with an ever increasing purpose. Waiting expectantly, we feel rising within us a great wave of religious emotion. For those pious people who know the joys of this enlightenment, any place where they go may be the house of religion. They live in the consciousness which fully comprehends the profound meaning of everything — that whatever work we may pursue or whatever misfortunes we suffer, all these are discipline for the bright future. Every passing act is a stepping stone to the final destination. There is an inexhaustible meaning in every act."

"When we feel a deep sense of gratitude for the blessings of our life, that is a matter which we can not make others understand by coercion. It is not a matter which bystanders can understand at all, though we ourselves are supremely confident in our belief. Heart and soul, we are committed to it, as though we were head over heels in love with life itself. Bystanders may kindly inquire, 'Why are you so daft about it?' They may collect material and advise us wisely after exhaustive comparative study. But we have already made up our minds. We have chosen the only straight road for us, convinced that there is no other way at all. In St. Honen's words, this is the long cherished desire. It is our final irrevocable decision."

Social implications

"Religion has hitherto smacked too much of the individual and of self-satisfaction. But the religion which tries to escape alone from the pollution of the world, like the hermit who enjoys his own goodness in solitary manner, is a medieval relic. That is the religion which sits boastfully alone in a vacuum tube, saying, 'I only am pure.' . . . Today the power of society, against which the individual is helpless, is dominant. The spiritual awakening of one individual or the mental training of a single man can do little against it, though it may not be entirely powerless. But as long as religion lays its stress only on the spiritual training of individuals, it can not play a leading role in this present society . . . If a given religion is of no service in the promotion of the social life, it is better to stamp it out with all our might."

"If religion does not make an impression on those who are near, then it is not true religion . . . Religion is never born in the heart of a man who does not care what becomes of the world, or what hardships his neighbors suffer. Religion is heat and fire; and if it is fire, there is no reason why it does not spread instantly."

The author deals with poverty which starves men's souls, with factory work and its dehumanizing effects, and with the monotony of office work; but after crying out against these evils, he turns attention to the workers themselves. "Whatever we do in office or

factory is for us a religious experience, a religious austerity. Every place where we stay is a house of religious discipline . . . If we have this religious attitude, even though we work in shops where there is division of labor and monotonous routine, we who are working together will have a full consciousness of service. People work for a monthly salary or a daily wage, but they are not working merely for that . . . The working people are toiling together for the sake of practising their religious austerities."

"As I have said, the religion we are going to deal with here does not take for its premise a God in heaven or a Buddha in paradise. True religion flows in the hearts of men who, because of their common belief work night and day for the labor movements, dividing a half crust of bread with their fellows . . . In this spirit, working men can die calmly, entirely forgetting themselves as they remember that their death from hunger contributes to the welfare of their comrades in the great world — this is religion itself."

"An ancient sage is said to have thrown his body to a hungry tiger which was about to eat its own offspring, because ancient peoples thought that mankind and animals were of the same spiritual world. But today we have many comrades who are being thrust out in an unfriendly world without even food to eat. Look at our modern life! Is it right that we are leaving our brothers, born not as animals but as human beings and living with us on the same earth, to die before our very eyes? Cut down extravagant living! . . . We will rise in such indignation that we are ready to sacrifice ourselves. We will give our lives for the sake of our brothers in misery, if we can cut off even one of the roots of the evils of society. Such a death, for the sake of the world, is a significant or appropriate death for us human beings who have received so much from this world. It is the spirit which sacrifices one's very life for the happiness of the on-going world . . . Then we shall not have lived in vain."

"With religion at white heat, there is the attitude which says, 'We must do something to aid in the great purpose of the world, even though it can be but little. We beg the privilege of carrying

one stone for the glorious building of the future. We will exhaust ourselves in the great and sacred undertaking of making the world a pleasant place.' . . . The religious feeling gushes forth like a spring in the heart which has been engrossed in self. We now humbly beg to help in the building of paradise on earth in order to bring peace to our minds and to atone for our sins. But as soon as we attempt this, the egoistic passions again rise in fury to crush even such weak altruistic hopes. Now altruism which transcends formal knowledge blazes and burns like a fire in every movement by which, panting and suffering, we fight with all our power to conquer the temptation of our hearts. This is no vague and sentimental love for mankind. It is no well-ordered, smoothly functioning social movement. It is the throbbing spirit which rises strangely within us when we can no longer remain idle and silent in the face of evils of society. It is a religious emotion pouring out from our heart and defying all explanations. It is spontaneous, nameless, never tiring. Though ashamed of its evil and weakness, it is determined to accomplish some useful work for society."

The discipline of nature, and of suffering

Some of the questions which must be asked of a religion are its attitude toward the world of nature and toward the problem of evil.

"Nature continues its slow pace in its own way. Its measured tread has no connection with the love and sorrow of humanity. Our bodies lead us into sickness, old age, and death. The laws of nature are like great iron fetters upon us. The living must surely die, and those who meet will have to part. The vicissitudes of an individual's life, when viewed from the standpoint of great Nature, are nothing more than the twitching of one hair on the back of one cow in the herd, or the movement of one wave in the ocean . . . The vast spectacle of nature which revolves before our eyes night and day shows us constant change. The falling of a pawlonia leaf, or the rustling of the leaves of the sugar cane, is the herald of autumn and of the autumn of life. Ancient sages were said to receive enlightenment through flying petals of flowers or falling leaves. If we have

no purpose or aim, nature passes before our eyes to no purpose, but if we are determined to discover the deep meaning of life, we may be overwhelmed by a sudden flash of understanding at some simple event of nature . . ."

"Nature is calm and leisurely. It cools the human life that burns with thoughts of self, or is full of ideas (i.e., the goal of enlightenment is a state free from all conscious thought.) It lowers mankind to the same level with the flowers and birds. Ruthlessly it makes arrogant humanity humble. It teaches men that they are like running water, and are being carried moment by moment as with hurrying steps, to senility and destruction."

"Oh! you who think only of your own petty ambition and rapid promotion, and forget the eternal culture of the spirit, look up into the evening sky and count the stars! If boastful, finite human beings would only look up at the wonderful universe of stars scattered like gold and silver sand over the summer sky, intuitively they would know the destiny of petty humanity. They would know of death: they would make a noble resolution. How tiny and frail they are! Soon they will be gathered back into the bosom of mother earth As they see the vastness of nature, this mountain, that river, this ancient tree or that huge rock — all to endure calmly long after man's death — they will be caught up in a flood of emotion in thinking how precious life is. Nature is a clear mirror that leads people to reflection."

"In the presence of nature, people become sober and serious. Sometimes they are terrified. But gladly they entrust their brief life to the great cycle of nature. Here man, by watching nature, perceives his own true state, and serenely views his whole existence from birth to death. Indeed, nature is the great sign post which guides men to religion."

In the same way, old age, sickness, and death are to be viewed as calling men to self-examination and self-discovery. "Truly mankind has a frail existence. This is my fate, too. Not merely others, but even I who am now writing this book must face death. . . The most skillful archer may sometimes miss the mark, but none of us

on this earth will ever escape the feather-tipped arrow sent by the great archer, Death . . . To think of death, in the midst of life, causes man to reflect. Buddhism says of this attitude, 'To meditate on death is to meditate on the Buddha.' We long for the state of our fullest self, like the Buddha, as we face death directly. Those people who think, 'We enjoy life, but we are soon to die,' will enter the portal into religion. If life is indolent and weary, uneasy and empty, the best thing that can happen is to be brought face to face with death, and to prepare for it. The single word, Death, will be a lash to arouse us, to drive us into a holy life."

A non-theistic humanism

The new faith to which the author points is clearly not a passive acceptance of the salvation which Amida offers to men, as in Jodo orthodoxy. Rather it is a rugged discipline of individualism. "The thoughtful person knows his inner duty, and he must determine within himself what desires are to be restrained . . . As long as we have the power of selfrestraint, as long as our inner strength endures, new vistas of faith will appear . . . The life of religion is an uphill road by which we climb, as if toiling and sweating from exertion. We climb that ascending path as we discover and master contradictions and conflicts within ourselves."

"The people who break away from all thoughts of personal desire, who transcend all selfish calculations, come into an attitude of such forgetfulness of self that it becomes complete renunciation. Their mind is pure. They do not think of their own sacrificial acts. They have no regrets for their life of martyrdom. They are satisfied and content with the inner consciouness that is called the pure mind free from all mundane interests. Nothing comes in and there is no desire reaching out. They have even abandoned their own activities. It takes a vast amount of self-discipline to reach this attitude, but if we are courageous enough to do nothing but sacrificial acts and to transcend all self interest, then the goal is only one step beyond. This is a condition which is truly oriental, which we may call the state of nothingness or of void. The expression is

most disliked by Europeans and Americans, and is understood only by orientals. From a Buddhist point of view, it may be called the state of doing nothing, or emptiness, or nirvana. It is boundless and immense, and defies all definitions. . . In this state all worldly thoughts or attachments vanish: there is no thought of certain things done or definite aims achieved . . . We experience the power of non-ego, when there is no thought of self-interest or advantage. . . It is the pure, clear mind of religion; a sacrificial life which forgets that there is a sacrifice. It bears a cross, but with no thought of its heaviness. It is a holy and solemn consciousness, for it is the state of the purest self. It seems to be the attitude which would completely abandon or sacrifice the self, but in reality this is the truest self, in its most earnest vigor and its truest rapture."

The attitude of the author may be summed up in his cry, "I will carry the cross alone," which illustrates not only the extent of his eclectic borrowings, but also his misunderstanding of the central Christian doctrine.

* * * * *

The effects of this presentation of religion may be observed in relation to the public at large, and upon the Jodo sect itself. The immense popularity which Mr. Tomomatsu enjoyed was suddenly shattered by widespread publicity in the metropolitan newspapers concerning charges of plagiarism and other charges. It was alleged that some of the many books which had appeared in his name were the manuscripts of young followers to whom he had given no credit. Whatever the merits of the case may be, it must be recorded that his prestige with the public fell immediately. If the charges were in any measure true, as the public seems to have believed, that would be a severe criticism of the author's faith.

It is not difficult to see that Mr. Tomomatsu's statements would create difficulties with the sect authorities. He had disregarded the salvation which Amida offers, he was indifferent to the western paradise, and he wished to build a paradise here upon the earth: all of these were anathema. It was commonly reported that dis-

ciplinary measures were to be taken, but in the end some compromise was effected.

Although some of his views were not acceptable to the Jodo authorities, however, there can be no question that his influence for social activity was great upon young Buddhist priests and laymen. His demand that religion must be concerned with life, and with the welfare of society, made its impression, and will undoubtedly bear fruit. In spite of this, the authorities have repudiated this attempt to graft western social theory upon the ancient Amida teachings. Jodo orthodoxy gives no signs of weakening in the direction of *jiriki* or salvation through one's own efforts. It remains a faith in a supernatural deity who prepared a paradise for the soul after death.

There remains only to note that Mr. Tomomatsu's doctrines of individual effort for attaining enlightenment have been swept aside, not so much by superior arguments as by the trend of the times. He wrote in this same volume, in 1934, a most interesting comment upon the society of the day. After describing the rise of individual and personal liberty as western thought has grown in Japan, he went on to say, "Democracy has passed its zenith today and people are beginning to demand some powerful dictatorship. The type of education which is free from discipline or restraint (i.e., modern western educational theory) has had time to grow to its maturity, but people are now turning from it and demanding vigorous and stern discipline instead. In a similar way, those who have enjoyed the full advantages of personal liberty and freedom are beginning to demand from religion a controlling and guiding power which can flog them out of their indolence and provide a firm foundation for those who are unstable. In this mood, they will tolerate only the deepest and most searching introspection. People today may wish to ask God for that power, but they have no God upon whom they can throw themselves; they may wish to look to heaven for that power, but they can not believe in heaven; they do not fear punishment in the future world, for they can not acknowledge the existence of that future world. For them there is no choice but to build up the needed power by their own strength."

These words were more prophetic than they appeared at the time. Men may have demanded of religion that it be a controlling and guiding power in their lives, but the religion which only bade them build up the needed power by their own efforts was inadequate. Man has not been able of himself to provide the inner restraints and sanctions which are needed. He must have the help of a force that is greater than his self. But when existing religions failed him, modern man also failed to discover inner strength. His failure to find any satisfying religious force has brought society to the condition where in many countries today external social control seems inevitable.

* * * *

SLAVES

"In the fifth year of the Meiji Era (1873), when the government itself was still young and the officials were burning with a reforming enthusiasm, they became aware, by chance, that the national honor was questioned. So far brothels had been under regulation, but when the Japanese government ordered the captain of a steamer which was bound for Peru to release 230 coolies, because they were held in a condition of slavery, and Japan would not allow slavery even in its ports, the captain of the steamer (which belonged to Peru) accused Japan of upholding actual slavery in the brothel system. The government officials could not answer; so they openly proclaimed: 'We will abolish the system at once,' and they published the decree which prohibited the system in one stroke. But any law passed without the support of public sentiment, that is, the conscience and common sense of the people, will not work. And it was so in this case. The girls, ensnared in the old idea of loyalty, felt that they were bound so long as their debts were unpaid, so they did not go away even when freedom was given. The brothel keepers now changed their names and said they were leasing rooms to these voluntary workers; so the system was kept on notwithstanding the passage of the law."

Mrs. Ochimi Kuboshiro in
"The International Review of Missions."

Living

If all earth's satisfactions
Were given unto me
I'd set my heart upon them
And grow away from Thee.

Our Yesterdays

Discard the rags of yesterday —
The injured pride, the love that failed
What place have they among the robes
Of this new day?

The pettiness that kept the heart
From holding God's great thoughts —
The foolishness of thinking much of self —
The littleness of wisdom born of men.

These are the things born of regret.
If we could live them once again,
Those wasted days, how differently we think
We would have done.

But we must grow — thanks be to God —
Outgrow these garments of the flesh,
Discard them that they may be burned
Within the fire of God's forgiving grace.

Takamatsu — *Leila G. Kirtland.*

God's Pearls

What flaws within us God enfolds
In His redeeming grace;
And lo they shine with lustre,
For pearls are in their place.

Youth

"Stand back, advancing years!" I said —
"O bind me not with fetters —
I fain would drink again those draughts
From youth's full running brooks."

A voice spoke to my heart of hearts —
"O cease to murmur and repine
At each recurring season,
For youth is not a term of years to live and love
And then regret their passing.
That might suffice for those untaught
In wisdom from above.
But youth is born of faith and hope
And joy, the fruit of love.
'Tis true, eternal life bestows
Its blessings here and now.
Abounding life — eternal youth —
They have their springs in God's own Mount
Of Immortality.

Leila G. Kirtland.

The Religious Bodies Law Debate

Interpellators in the House of Representatives presented and elicited enlightening points of view on February 23rd, 1939 in debating the religious bodies law which we presented in our January issue in translation and which was passed in slightly amended form by both Houses of the Imperial Diet.

Discussion in the upper house seems to have been brief. Dr. Mannosuke Yamaoka, president of Nippon University, is reported to have expressed his gratification that "the legal basis of the religious system has at last been laid to serve as a norm for the national spiritual mobilization movement in these emergenry times." An independent, Mr. Yasushi Hijikata, is said to have declared that Mohammedanism as one of the world's three great religions whose followers stoutly oppose Communism should be recognized by name in the bill. He was assured by Minister of Education Araki that if Islam should become more active it would be granted full recognition. Finance Minister Ishiwata stated that property of religious organizations that acquire the status of legal persons will be exempt from the land tax.

The interpretations of the bill given by Prime Minister Hiranuma and other members of the Cabinet in the lower house are so valuable for future reference that we quote from the report of "The Japan Advertiser."

With the presentation of the bill on religious bodies the Education Minister explained it. The first interpellator, Mr. Shitsu Takami, Seiyukai, said, according to Domei:

"In legislating the present bill it is necessary to make the concept of religion perfectly clear. A mere explanation that the concept of religion is what commonly goes by that name in the community is too vague from the legal standpoint. What is the Government's definition of religion?

"The characteristic of a religion is that it has faith in miracles. Is the Government, in supervising religious bodies, prepared to recognize this characteristic?

"The mission of religions in connection with anti-Communist policy, China policy, and moderating feeling against Japan in the United States, *et cetera,* is quite important. Is the Government prepared to start a great movement for these purposes?

"Why not recognize Mohammedanism among the religions? Some 35,000,000 Chinese Mohammedans are anti-Communists. How about taking steps to make an appeal to these Mohammedans for cooperation in fighting Communism? Germany, Italy, the United States, and France all recognize Mohammedanism. Why is Japan alone hesitating to do so?

"Has the Government no intention of spreading Japanese culture throughout India through the linkage of Buddhism?

"We Shall Make Much Use of Them"

Education Minister Araki replied, "There have been innumerable definitions of religion, but it is best to think of it in accordance with the common concept of the community, which is that a religion is something which, on the basis of faith, establishes doctrines and propagates them. We do recognize the peculiarity of religious experience. At present little use is being made of religions in regulating international relations, but in view of the prevailing situation we shall make much use of them in future . . ."

The substance of the further interpellations and replies may be paraphrased as follows:

Q. Does the government propose to enliven the national activities of religions? Will false and pernicious groups be restricted? Will the government supervise corrupt Buddhist priests? Is not the Imperial Rescript on Education sufficient guide for the nation?

R. The aim of the law is to enable religious organizations legally to engage in legitimate activities and to prohibit or restrict false or pernicious doctrines or faith. The Imperial Rescript on Education suffices for all moral guidance — freedom of faith must be limited to the scope of national obligations as there set forth.

Q. The true religion in our country is the rites of the 8,000,000 gods — can any other faiths or doctrines be Japanese?

R. (The Premier)—The Way of the Gods is the absolute way, and all teachings that run counter to it cannot be permitted to exist. Buddhism and other teachings are termed religions on the understanding, for the sake of administrative convenience, that such organizations are religious organizations. (The Minister of Education)—Our nation was founded on the principle that the whole universe is one; in the administration of religion there is room for the exercise of fine judgment and delicate treatment. (The Minister of Home Affairs)—Supervision over quasi-religions of all kinds will be in the hands of the Education Ministry, while public morals will be dealt with by the Home Ministry.

The New Order.

Q. Does the government intend to make an appropriation in the budget for mobilizing upright religious organizations for positive activity towards the construction of the new East Asiatic order; will the shameful quarreling among the Buddhist sects be eliminated?

R. We shall try to apply the influence of religions in placatory work on the continent; we shall exercise full supervision over internal sectarian affairs.

Q. Views in favor of repudiating religions are being advocated; should not the government dissolve religious rivalry? Some religious organizations are opposed to bowing before the photograph of the Emperor, visits to shrines, and military training in the schools, being internationalistic and quite un-Japanese in every way; should we shelter any such thing, even if it is the world's greatest religion? Among the Chinese populace the influence of American missionaries is deep and far-reaching; our religious workers must show similar energy, must they not?

R. In that our shrines are in every way superior to other religions friction should be reduced. Religious workers should be active on the continent. . . . "Any religious body which acts contrary to our national structure will be dealt with without hesitation," stated the Home Minister.

The Shrine Question.

Q. (From Mr. Motojiro Sugiyama, of the Social Mass party, disciple of Dr. Kagawa). Theories are divided as to whether or not Shinto shrines are religious, – what is the government view? Is not the bill materialistic? Why is a statement of its object lacking? Is the policy to be one of protection and encouragement or one of supervision and control? Will newly arising religions be encouraged or discouraged? Why should the Home Office supervise religious societies? How much state land has been let to temples, and what is to be done with it?

R. We do not regard the actions of shrines as religious actions. We may have to restrict them. The policy is to enlighten the people; therefore religions must be protected or supervised. The purpose of religions is self-evident. We shall encourage new religions if they coincide with the national spirit. The total of state land let to temples is about 24,000 acres, worth ¥184,000,000. (See news notes. Ed.)

Q. (From a Buddhist scholar). What relation has the bill to freedom of faith or belief? Does it concern religion in general or sectarian religion? Why not call the bill the "denominations" bill? Will religious educational machinery be set up to indicate national standards? Must not the policemen who will supervise religions be trained? Will religious organizations not be asked to assist in national spiritual mobilization? Can we expect guidance and assistance for work on the continent?

R. (The Premier)—Freedom of worship is recognized by the Constitution but supervision is necessary because any organization that infringes on the duty of citizenship or disturbs public peace cannot be tolerated. History shows that religions introduced into our country from foreign countries have developed in accordance with national thought. In this sense we must protect and supervise all legitimate religions for the sake of their development. (The Minister of Education)—The name is in accordance with long usage. It would be a fine thing to raise the status of teachers, but we will leave that to the organizations concerned. We shall study the matter of organizing work in China and in the spiritual mobilization movement. (The Minister of Home Affairs)—We hope to do the best we can to eliminate mistakes in the police supervision of religions.

* * * *

The Rev. Darley Downs in a "Japan News-Week" article has stated that the more precise definition of the terms under which organizations may be controlled probably makes for increased protection; that one of the chief gains is making it easy for local churches to organize as legal persons; that the formal listing of Christianity along with Shinto and Buddhism is expected to help in securing better treatment, as in including Christian materials in school textbooks, preventing ridicule of clergymen in the movies, on the stage, and among school teachers, and eliminating the practice of schools and other bodies of arranging events on Sunday which interfere with Christian meetings. He observes that on the other hand the power of the Minister of Education and local governors to interfere in church affairs is clearly stated, and that the penalties listed for violations are severe.

It is expected that the law will go into effect sometime next year.

* * * *

IN THE JULY *QUARTERLY*. We expect to have a close-up of a number of tuberculosis cases, written by Miss Elizabeth Upton, a condensed history of the Kobokan Settlement, and articles on church music and day nurseries in Japan, as well as the usual departments.

Church and State in Modern Japan[1]

DAIKICHIRO TAGAWA

No unusual changes have occurred recently within Japan. A surprising clarification of *kokutai*[2] has been effected but that is for the most part a political and educational matter which has relatively little connection with religion. While the *taima* [purification charms] and *kamidana* [god-shelves] are closely related to it, the relationship between the state and religion when examined in its complete setting does not appear to be very important.

Ordinarily there are in Japan no religious problems worthy of the name. This was so in olden times and it is true today. Compared to the present state of affairs, there were pressing matters at the beginning of the Meiji period, but I do not believe that it is still so.

I am convinced as to the present happiness of the Japanese people. Should one have been born 70 or 1200 years ago, I imagine he would have, compared with today, encountered great anxiety, persecution, and suffering. To the best of my knowledge this is an age of religious peace and security having no problems, disturbances, or suffering worthy of the name. For this I am thankful. When I contemplate the state of affairs in Germany and Russia my gratitude is increased. Nevertheless, we should not overlook the fact that adversity has its uses. To the extent that adversity is lacking in the religious world of Japan today, vitality and energy are also missing. That ignoring of honor and disgrace, and hazarding of life and death characteristic of Shinran and Nichiren's adventurous careers is almost completely absent. This is true of the Buddhist world and even more so of the Christian.

The rectification of this situation is dependent solely upon the future development of the theory of *kokutai* and its content; especially the way in which religion is affected by its methods of reflec-

tion, restoration, and renewal. However, I may in time be obliged to modify my opinion concerning possible alterations in the situation, for among the predictions that there will be no future changes there appears a trace of suspicion that they may nevertheless occur.

I.

Within recent years, Japan has experienced no religious difficulties comparable to those of Germany, Italy, and Russia. Neither in her past history nor today, is the problem of state and church so urgently pressing here as in the west. We cannot, however, claim that it does not exist in Japan. Two separate times the difficulty has come to the fore, yet in both instances an amicable solution has been effected; first by the promulgation of the Laws of Shōtoku Taishi,[3] and again by the granting of the Imperial Constitution. The object in neither case was solely to regulate the relations between state and church, but to establish political machinery adequate for all governmental purposes. The regulation of religious matters was nevertheless one of the essential elements involved, the enactment serving completely to allay religion's fears [concerning state control].

The statutes of Shōtoku Taishi are too ancient to be considered in this connection. Prior to the establishment of the present constitution Prince Itō, under an Imperial commission, visited Europe to study the various national constitutions, during which time he received especial guidance in his research from Gniest of Germany and Stein of Austria.[4] Bismark, the German chancellor, cautioned him concerning the importance of religious matters, and questioned him as to Japan's policy in this regard. Since Prince Ito was of the opinion that religion was an outgrown superstition, and thus beyond the notice of politicians, he declined to answer. Nevertheless, Bismark continued to press his point to the edification of the Japanese visitor.

Subsequently the privy councillor, Viscount Kaieda, visited Europe in company with the Shintō scholar Sakuraku Maruyama, carrying a letter from Prince Itō to Stein. Kaieda attended some of

Stein's lectures in Vienna, the notes of which were published by the Imperial Household Department under the title, "Lectures by Dr. Stein," a book which was widely read at that time. As I understand it, the work developed the theory of state religion from the standpoint of Shintō. Dr. Stein, acquainted with the relationship between Shintō and the Imperial house through previous study and conversations with Maruyama, was convinced that Shintō should become the state religion of Japan. Although they were doubtless already of the same opinion, the fact that Dr. Stein insisted upon the point caused Maruyama and the others to be favorably impressed with the Austrian's scholarship.

Following this incident, the Constitution was drafted, the 28th article of which reads:

> Japanese subjects shall within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief. (5)

Prince Itō was becomingly discreet. The demand that Shintō be designated as the state religion at the beginning of the Meiji Restoration was one which he could not easily ignore. While in Europe, Kaieda with the encouragement of European scholars, had laid plans looking forward to this end. On the occasion of the establishment of the Constitution, the recognition of Shintō as the state religion was a pressing problem, but after much discussion, it was adopted in its present form [i.e., granting religious freedom], and the official attitude concerning religion became fixed. Unless Article 28 is altered I am convinced that no religion will ever become the established church of Japan.

Since the Meiji Restoration, the relationships between state and religion have been uneventful, a fact which can be attributed to the constitutional guarantees of religious liberty. Such was also the case at the time of Shōtoku Taishi. We are indebted to the leading politicians and pioneers of the times who thoughtfully, moderately, and sincerely adapted their work to the needs of their generations. Especially is this true in the light of the endless religious difficulties Europe has experienced.

One of the many reasons why Japan's experience has been comparatively uneventful is that moderation is a national characteristic of Japan. More important is the fact that Japan has no state religion, and consequently holds no superstitions (*meishin*) concerning religious founders and their followers. All religions have their superstitions, and while strictly speaking the two may be distinguished, actually this is very difficult: (1) Superstition is the inevitable accompaniment of religion. (2) We can understand the essentials of a religion through its attendant superstitions. (3) Religion becomes superstitious because of its extraordinary powers.

The superstitions of a religion have their origin in its founder, his environment, or his disciples, a fact illustrated by Confucianism, Buddhism, and Christianity. Since in Japan we have no religious founders comparable to the central personalities of the above mentioned religions,(6) we have comparatively little superstition; moderation has become a characteristic of religion in Japan; and the conflict between state and religion is eliminated with the result that studies in the subject have not been made in this country as much as in the west.

I wish to add another word in this connection. Since Japan has no religion of her own, she can learn much from other lands. Confucianism, Buddhism, and Christianity have each in turn been received in Japan without prejudice. Not so in foreign nations. For instance, China, the home of Confucianism, was unable to accept Buddhism and Christianity(7) as did Japan. Similarly, western Christian lands are unable to accept Confucianism and Buddhism as Japan has received them. In this respect western nations and China are circumscribed, whereas Japan is free. Not only with respect to religion, but also in learning, the arts, industry, commerce, clothing, architecture, food, etc., is this true. By means of this spirit, Japan progresses, surpassing the development of foreign nations. Westerners often contemptuously refer to this as imitation, as also do the Japanese themselves at times.

From my point of view, it is a good thing to study the best elements in foreign cultures. Yet to study leads inevitably to imita-

tion, a fact of which we need not feel ashamed. The Japanese being clever at imitation may be said to lack originality. But whether it is better to possess a limited original civilization or one fusing the various elements of differing civilizations is a question not easily answered. I, for one, prefer the latter. I take pride in Japan's past and in the characteristic features of her civilization. She is destined to achieve a culture which incorporates the better features of both East and West. It is my earnest desire that the Japanese will continue to learn from foreign countries, and that the Chinese and Westerners will recognize and imitate this characteristic that the cultures of the East and of the West may become one.

* * * * *

Although I have said that little has happened within recent years in Japan, the incidents concerning Hito no Michi and Omoto Kyō are worthy of notice. Even more so is the fact that Tenrikyō has within the short time of 20 or 30 years grown to include 6 to 7 million adherents and is thus the most influential Shintō sect. It is significant that both Hito no Michi and Omoto Kyō were suppressed on the charges of lèse-majesté and immorality.

Man has an instinctive need for religion, which was apparently greater yesterday than today. In this way is explained the fact that the founders of religions lived in ancient rather than in recent times. Actually, modern man's need for religion is no less than that of his ancestors, hence the appearance of new sporadic religions. It is estimated that there are now 300 quasi-religions in Japan.

Those who should be most concerned by these developments are the leaders of the established religions, i.e., Buddhists and Christians. Were Buddhism and Christianity completely satisfying the people's needs, there would be no occasion for the appearance of quasi-religions. Since these religions are too far removed from the lives of the people to satisfy their needs, new sects do and will continue to appear. The leaders of the established religions should feel a great responsibility in the light of these phenomena.

There were several reasons why the issue of lèse-majesté arose in

connection with the Omoto Kyō and Hito no Michi cases: (1) The fact that there is an inseparable connection between the origin of Shintō and the founder of the Imperial family, i.e., Amaterasu Omikami. (2) The fact that the loyalty of the Japanese to the Imperial family is unlimited. The initiators of the new religions may have borrowed the names of the Imperial house and its founders for the purpose of enhancing the authority of their religion. (Much was said at the time concerning the immorality of the heads of the two religious sects, but the newspapers did not explain in full the problem of lèse-majesté. If this assumption is true, we must in the future take precautions concerning the following points: (a) We must clarify the relation between Shintō and the Imperial family, the distinction between the state and religious Shintō, and the relationship and distinction between religious Shintō and the Imperial line. (b) I do not believe it necessary to borrow the founders of the Imperial family to serve as heads of religions. Neither Buddhism nor Christianity did so. Henceforth, those who wish to propagate a new religion (which by the way is no easy task), must independently of the ancestors of the Imperial house teach that which is universal and timeless. It is regrettable that the founders of these two religions in neglecting these precautions violated the law. Increasing attention must be paid to the relationship between religion and the Imperial line.

II.

The demand for a clarification of *kokutai* is one of the characteristics of modern Japan, which, strange to say, was not true in ancient times. When Confucianism was introduced during the 4th century, no agitation followed. Buddhism was introduced in the 7th century yet it produced but little such agitation as exists today. Although an epidemic swept the land following the latter event, the resulting superstitious interpretations produced no reactions in intellectual and religious circles, despite the fact that the struggle between the Mononobe and the Soga clans continued for a time.

During the middle of the Tokugawa period Norinaga Motoöri, Atsutane Hirata, and other Shintō scholars urged the revival of

pure Shintō. This was the first time in the history of Japan that the clarification of *kokutai* became an issue among scholars and thinkers. However, in this connection it should be mentioned that during the struggle between the dynasties, in addition to the political aspects of the situation, the intellectual phases were treated by Chikafusa Kitabatake in his "Correct Genealogy of the Divine Emperor."(8)

While the Chōshū and Satsuma leaders were instrumental in effecting the Meiji Restoration, to attribute what took place solely to them is a superficial view, for the contributions of the Shintō scholars and the intellectual currents of the age were also important. The driving force was supplied by the scholars of the Chinese classics, the greatest of whom was Sanyo Rai,(9) the author of "Nihon Gaishi," a history of Japan. In this work he insisted that the southern dynasty was the true line and praised the loyalty of Masashige Kusunoki. At the same time, "Seiken Igen"(10) was widely read, a book which lauded the loyalty of Wen Tien Hsiang and others of the Southern Sung Dynasty. The study of the classics thus became the intellectual driving force of the Meiji Restoration. Such a fact may strike us as strange today, but it did not appear so to the leaders and courtiers of that time, so important was the study of the Chinese classics in their learning.

Shintō scholars also played an important part in the movement, particularly those connected with the clans loyal to the Imperial house: the Satsuma, the Chōshū, the Tosa, the Hizen, and others. The Meiji Restoration was thus in reality a movement of Shintō scholars as well as of students of the Chinese classics.

This cooperation of Shintō and Chinese scholars excluded the Buddhists, for which reason Buddhism was rejected in the early days of the Meiji era. "Down with Buddhist idols!" and "Confiscate the temples' patrimony" became popular slogans in a movement analogous to that which suppressed Christianity in Russia following the Bolshevist revolution. The authority over Shintō shrines was restored to state officials, but as occidental learning was at the focus of attention, the Chinese classics were temporarily eclipsed. The

recovery of the latter was earlier than that of Buddhism, worship at the shrine to Confucius at Yujima being continued during the period of reaction.

The present revival of the nationalistic movement began in 1931-2. The Minobe case, which was preceded by the Manchurian Incident and followed by the China Incident, was brought before the Diet in 1935. These affairs were termed "incidents" but in reality they amounted to war. War thus constitutes the seed-bed of the latest nationalistic revival, which cannot be regarded solely as a thought movement. Having its inception at the beginning of the present conflict, it was stimulated for the purpose of promoting the national spirit in preparation for war.

The *kokutai* which was thus promoted was explained in a statement made by the then Premier Hirota in answer to a question of Baron Sonoda of the House of Peers:(11)

"Concerning the idea of *kokutai* we Japanese are taught from the beginning of our school education that the Emperor Meiji clearly defined it in the opening sentence of the Imperial Rescript on Education:

> Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue.

"I believe this to be the foundation of our state. The same idea appears in the first article of the National Constitution as promulgated by the Emperor Meiji:

> The Empire of Japan shall be reigned over and governed by a line of Emperors unbroken for ages eternal.

"This is what is meant by the *kokutai* of Japan. It is simple and easily understood."

To state it even more briefly:

> This state shall be governed by a line of Emperors unbroken for ages eternal as defined in the first article of the National Constitution.

The statement of the Constitution is within itself adequate; nevertheless, we must bear in mind the following consideration:

By "line of Emperors unbroken" is meant not only to go back 2600 years to the Emperor Jimmu, but to go beyond the first Em-

peror to "The Age of the Gods" that we might understand the miraculous yet happy manner in which the Empire was established. . .

When we seek to explain it (*kokutai*) to members of other nationalities it appears that we feel more reverent towards our respective family and national ancestors than do they. Whether this is true or not there is no denying that ours is a profound reverence. Concerning this point, we are able to review the events of the establishment of our nation as though it were the present time and pay homage accordingly. We call this the Ho-Hon-Han-Shi no Michi (the doctrine of returning to the beginning and repaying favors). While it appears to me to be quite natural for human beings to hold to this, the disposition to do so is stronger among us than among foreigners. One of the reasons why others find it difficult to understand Japan lies at this point, upon which I hope to be able to focus the attention of foreigners.

I do not deny that each nation has its own traditions alleging the special providence of the gods in connection with its establishment. This phenomenon is virtually universal. For instance, the previously mentioned Austrian scholar Stein has said in this connection:

> A ruler is usually selected according to ancient traditions. As in Japan the founder of the nation was regarded as a god; his line of descendants are also regarded as gods, so they hold the right to become rulers, a right with which mere mortals cannot interfere. In the history of nearly all countries of the world, there was a period in which the ruler held power according to divine right. The custom, continued to this day, of adding 'By the grace of God' to the signatures of the rulers has its origin in this fact.

Thus according to Stein, in ancient times all nations believed, in much the same way that Japan does today, that their kings ascended the throne and governed by divine right. While Stein is the authority for this observation, it is doubtful whether or not the Japanese will admit the validity of the comparison. Nevertheless, as foreigners who come to Japan generally recognize and respect the Japanese traditions, we are likewise obliged to respect similar claims of foreign countries.

In 1937 the Department of Education published a booklet "The

True Meaning of Kokutai," which was distributed throughout the nation to schools and village offices. The government seems to have recognized the need for taking such a step for the following reasons: (1) The case of Dr. Minobe. (Previously, the cases of Dr. Sakuzo Yoshino, Hajime Kawakami, and Gentarō Suehiro, and while I am not positive, I am inclined to believe, that of Dr. Inazo Nitobe had occurred. Thus the Tōkyō and Kyōto Imperial Universities were involved for more than ten years in clouds of suspicion). (2) The Communist incident (which largely preceded the above mentioned cases), the assassination of Premier Inukai (not he alone, but also Hara and Hamaguchi before him, and Viscount Saito and others during the February 26th incident), and other social and political complexities that followed in their wake. (3) The efforts of Premier Okada and the statement of Premier Hirota having failed adequately to clarify the *kokutai*, some additional measures were necessitated.

In October of the same year the Minister of Education called the first general meeting of the "Nihon Shogaku Shinkō Kai" (Society for the Promotion of Japanese Sciences). As Japan has long had the reputation of producing no philosophers, the Minister of Education invited many outstanding scholars to study the matter, at which time they reported upon their research, particularly that concerning traditional Japan. The material, quite naturally, dealt largely with the founding of the state. The meeting thus stimulated the study of Japanese history, especially that of ancient Japan.

The publication of "The Meaning of Kokutai" and the holding of the philosophical sessions mentioned above suggest that Japan is confronted by two opposing points of view: one that which tends to regard the foundation of the state as a sacred matter, and the other the desire to place the history of Japan upon philosophical foundations. The pressure to rewrite Japanese history according to modern methods has become stronger within recent years.

While the Religions Bureau is located in the Department of Education, the latter's campaign on behalf of *kokutai* is not religious, but historical. The Minister's effort to clarify the historical facts in

connection with *kokutai* is designed to strengthen the loyalty of the people towards the Imperial House and the state. That is, the Department of Education is seeking to develop the morality of the nation by emphasizing national pride and righteousness. In this respect, it occupies a more advantageous position than its counterpart in other countries.

* * * *

Appendix I.

In January 1938 ex-Premier General Hayashi reestablished the Daidō-sha [The Great Way Society], a kind of religious morality founded by Kiyomaru Kawai with the encouragement of the pioneers Tesshu Yamaoka and Tokuan Torio. The religion combines the essence of Shintō, Confucianism, and Buddhism, seeking thereby to become the national religion. If Hayashi seeks to reintroduce this religion without alteration, it will lead us to conclude that he seeks the expulsion of Christianity from Japan even in the year 1938.

Freedom of religious belief is guaranteed by the Constitution; furthermore, each of the recent governments has initiated a Religions Bill and in each case Christianity has been placed on a par with the other sects.

General Hayashi should be well aware when he seeks to establish the essence of the big three as the religion of Japan, that such a procedure is contrary to the terms of the Constitution and the attitude of the various cabinets.

A statement made at the time of the reestablishment of Daidō begins with the phrase, "Our hundred million fellow citizens, face to face with the present emergency . . . " It appears that this is a kind of intellectual movement in preparation for the present Incident.

Appendix II.

Towards the end of 1937 a pamphlet entitled "The Fundamentals (Genri) of Kokutai" embodying a speech made by Teisuke Imaizumi was published and distributed by the Seimei Association,

composed chiefly of members of the lower house of the Diet. The publication includes the following quotation:

> The *kokutai* of our nation is established exclusively upon three divine oracles.
> Heretofore this fact has not been well known. But if [the fact that it is the basis of all branches of knowledge] were thoroughly appreciated, the matter of *kokutai* as well as Shintō, politics, morality, and religion would become simplified.

The first and best known oracle was made at the time of the descent of the grandson of Amaterasu Omikami to this country:(12)

> "This Reed-plain-1500 autumns-fair-rice-ear-Land is the region which my descendants shall be lords of. Do thou, my August Grandchild, proceed thither and govern it. Go! and may prosperity attend thy dynasty, and may it, like Heaven and Earth, endure forever."

The second oracle concerns the divine mirror. Mr. Imaizumi finds in it a meaning so profound that he says the booklet, "The True Meaning of Kokutai," published by the Department of Education, does not give a proper interpretation of it:

> At this time *Amaterasu Omikami* took in her hand the precious mirror, and, giving it to *Ame no Oshi-ho-mimi no Mikoto,* uttered a prayer, saying:—'My child, when thou lookest upon this mirror, let it be as thou wert looking on me. Let it be with thee on thy couch and in thy hall, and let it be to thee a holy mirror.' Moreover, she gave command to *Ame no Koyani no Mikoto* and to *Futo-dama no Mikoto,* saying:—'Attend to me, ye two Gods! Do ye also remain together in attendance and guard it well.'

The third oracle concerns the *himorogi*(13) and the *iwasaka*(14), which Mr. Imaizumi believes refer to the sakaki tree and the purification-place respectively:

> *Taka-mi-musubi no Kami* accordingly gave command, saying:—'I will set up a Heavenly divine fence and a Heavenly rock-boundary wherein to practise religious abstinence on behalf of my descendants. Do ye, *Ame no Koyani no Mikoto* and *Futo-dama no Mikoto,* take with you the Heavenly divine-fence, and go down to the Central Land of Reed-Plains. Moreover, ye will there practise abstinence on behalf of my descendants.'

Such being the state of affairs the matter is not quite so simple as Hirota inferred, although the above is the opinion of a scholar [rather than that of a statesman].

TRANSLATOR'S NOTES

1. A somewhat condensed translation of the introduction and first two sections (pp. 67-84) of Chapter II. of Part II. of "Kokka to Shūkyō" (State and Church) published in 1938 by the Kyo Bun Kwan, Tokyo.

2. "The official English version of the Imperial Rescript on Education translates the word *kokutai* by the descriptive phrase, 'the fundamental character of our Empire.' Other phrases might be used, as for example, 'the national genius of Japan.' The word expresses the relationship between the ruler and the people which in the form present in Japan is recognized to be unique. In this article it seems preferable to use the Japanese word rather than to attempt to represent it in translation." ("The Japan Mission Year Book," 1931, p. 40, footnote.)

3. This is a collection of moral maxims "based on the teachings of Buddhism and Confucianism, and appealing to the sanctions of conscience. . . . In the whole seventeen articles there is nothing to inculcate worship of the *Kami* or observance of Shintō rites. Again, whereas according to the Japanese creed the sovereign power is derived from the Imperial ancestor, the latter is nowhere alluded to." (Brinkley, "History of the Japanese People," pp. 140, 142.)

4. Facts stated by the scholar Sanji Mikami in an address given at the 40th anniversary of the promulgation of the Imperial Rescript on Education, Hibiya Public Hall, October 30, 1930. They are given in more detail in an article written by Daikichiro Tagawa for "The Japan Mission Year Book," 1931, pp. 42-43.

5. The delimitation of this freedom is explained by Hirobumi Ito in his "Commentaries on the Constitution": " No believer in this or that religion has the right to place himself outside the pale of the law of the Empire on the ground of serving his god or to free himself from his duties to the State, which, as a subject, he is bound to discharge. Thus, although freedom of religious belief is complete and is exempt from all restrictions, so long as manifestations of it are confined to the mind; yet with regard to external matters such as forms of worship and the mode of propagandism, certain necessary restrictions of law or regulations must be provided for, and besides, the general duties of subjects must be observed." English translation, p. 60.

6. The translator takes issues with this thesis at several points. It is an oversimplification of the origin of superstition; Japan does have "founders" in certain religions; and religion in Japan is to at least one western observer highly superstitious.

7. According to statistics in the *Chūgai Nippō*, however, there are approximately 3½ million Christians in China, roughly one person in 100 being either

Protestant or Catholic; whereas in Japan less than one person in 200 is a baptized Christian.

8. The "Jinno Shotoki" was a political brochure compiled by the soldier-statesman during the years 1340-1343 for the purpose of proclaiming the "heaven conferred rights" of the Southern Court. It remained in manuscript for over three centuries, and had scarcely any influence at the time of its writing. Among other things, the author argued that Shintō, Confucianism, and Buddhism should be unified.

9. Member of a family of 18th and 19th century literati. (1780-1832). "His two principal works, "Nihon-gaishi" and "Nihon-seiki" were all the more remarkable, because he pleaded . . for the cause of the Imperial Restoration." (Papinot's "History and Geography of Japan," p. 510.)

10. A famous history of China written by Keisai Asami (1652-1711), a Confucian scholar who by his study of national antiquities contributed to the revival of pure Shintō. In this work he gives considerable space to the treatment of Wen T'ien Hsiang (Bun Ten Sho in Japanese) a scholar-statesman-soldier of the Sung period. (1235-1282). When at the age of 20 he passed the court examinations, the emperor was congratulated upon having such a promising subject. He in time became prime minister.

11. Quoted from the "National Gazette," May 7, 1936.

12. These translations are taken from Aston's "Nihongi," pp. 77, 83, and 81-2 respectively. His romanization of the name of the Sun Goddess has been altered to make the transliteration uniform with our translation.

13. *Himorogi*: The place where the god spirit rests, a purified place usually encircled by a hedge of evergreen, hence evergreen, which was subsequently limited to a particular tree, the *sakaki,* a branch of which is a symbol of the god and thus to be worshipped by the people. ("Shingi Jiten").

14. *Iwasaka*: a sacred place in which the god is enshrined; sometimes the rock parapet which surrounds the place of the gods. ("Shingi Jiten").

The translation of this article is by Winburn T. Thomas in collaboration with Assistant Professor Nobutaro Nakanishi, Department of English Literature, Kyoto Imperial University. Notes by Mr. Thomas.

AN ECHO OF MADRAS

Christianity is the one movement that can face failure unafraid, for the Kingdom of God is not exclusively of this world. We do not judge as others do, simply by results. We seek to live according to this will of God as revealed in Christ, and the outcome is with Him, not with us. Whatever our efforts — and the times demand that they be great — we come back to the conviction that our hopes lie not in ourselves but in Christ, and it may be that for us as for him the way to the Kingdom lies through the seeming failure of the Cross. —*Eva M. Spicer in "The Chinese Recorder."*

A Communication

Editor, *Japan Christian Quarterly*:

On page 47 of the Quarterly for January occurs an error in translation and of fact. In speaking of the protestant missionaries in Manchukuo my translation says they are "chiefly citizens of Switzerland." It should have read "of Sweden and Denmark." The facts, however, seem to be somewhat different. The following correction has come from a missionary in Manchukuo:

"The Scottish and Irish Presbyterians head the list of protestant missions. According to the Manchou Christian Federation Year Book of 1938 they have together 115 missionaries. The Danish Lutheran Mission comes next with 75, and the Norwegian Lutheran Mission has about 30 missionaries."

Thanking you for this opportunity to correct this mistake, I am

Sincerely yours,

Kyoto, Feb. 15, 1939. Winburn T. Thomas.

WANTED:—Our files lack the following issues of *The Japan Christian Year Book* (*The Christian Movement*)—1903, 1904, 1905, 1909, 1910, and 1911; and the April, 1930 issue of *The Japan Christian Quarterly*, and we shall appreciate it if you can supply them. We will pay ¥1.25 each for the *Year Books* and ¥1.00 for the *Quarterly*.

THE CHRISTIAN LITERATURE SOCIETY
Kyo Bun Kwan, Ginza, Tokyo.

Current Religious Thought from Church Magazines

Compiled by C. B. Olds

"KIRISUTOKYO SEKAI" (Christian World) NOTES.

December.

In the editorial of the first number of the month Mr. Yamaguchi writes of the present social situation and Christianity. During the early months of the war, he says, there was a tendency to doubt the loyalty of Christians, but that attitude has now passed. He mentions also various reasons for the change, such as the following: The Christians have been conducting themselves well, both those at the front and those behind the guns. Both have proved themselves to be faithful and loyal. Again, he says, since the seriousness of the situation has come to be recognized by all, and especially since the gravity of the economic problem has come to be understood, there is more of a tendency to get together, and for the Christians, especially, to take a leading part in meeting the situation. And still again, since for the building of a stable East-Asia the humane spirit is going to be peculiarly needed, the principles of the Christians must be recognized as of fundamental importance. Therefore, instead of persecuting Christians, their cooperation must be enlisted. They have already done much to justify the war, both in the eyes of their own people and in those of foreign nations and the Chinese, so they must be given liberty of expression. The government is already encouraging this. Christians must be loyal to the government and yet at the same time they owe absolute allegiance to God. This means that they must be loyal to the state within the framework of their faith in God. We must not be used as mere tools in the interests of the state. Rather, what is needed now if the state is to be upheld is men of character. The present situation is going to continue, so we must be patient and hold on. Our work is very important and we must believe it to be so and do our best.

Regarding the religious organizations bill that has been in preparation for some time, Mr. Ryotaro Hiyoki, a lawyer, writes with great clarity. Three times, he says, a similar bill has been before the Diet and was opposed and finally failed to carry for the reason that it was proved to infringe the constitution in its guarantee of religious liberty. The present bill is in many respects less objectionable and yet it still fails to harmonize with the Con-

stitution. In the first place, he insists, matters of faith and conduct must not be made subject to police superintendence. There is danger in such case that on occasions where there is misunderstanding or where prejudice is aroused, freedom of faith will be taken away and so the Constitution will be infringed. In the second place, he says, the establishment of religious institutions should not be made subject to governmental authorization or recognition. We should not give in tamely to government regulation when the freedom guaranteed by the Constitution is involved. The law of 1899 made requirement that permission to build be secured but that was intended to apply to the erection of buildings and the starting of local churches, and not to the regulation of the entire church enterprise as it was afterward interpreted to mean, to the virtual setting aside of the Constitution. When a similar bill was up for consideration three years ago the National Christian Council made a thorough study of it. They were ready to accept it if it did not violate the spirit of the Constitution, and said so, but since it was acknowledged to be in violation of that spirit it was rejected. Now, however, though our Christian liberty is endangered in much the same way there is no protest made by the Council or by the Christians generally. This should not be, for the bill that is now proposed is not a temporary expedient but is to be enacted into permanent law.

In a later number of the month, Mr. Hiyoki reverts to the same theme and says that many take the attitude that since this is a time of special emergency and stress the government should be given full opportunity to enact such laws as it thinks best and that we Christians should make no resistance. But to this it should be said that instead of knuckling down to the government at such a time as this in a matter that regards the permanent future of religion, there is all the more need that we should stand out strongly that the religion that should be practiced at this time may be guaranteed and preserved.

Mr. Takeuchi has an article on the Cooperative Union of East Asia. The present war, he says, provides us with an opportunity for building a new world, and so this cooperative union does in the same way. At the beginning the motivation was selfish perhaps, but now it has become a first step in the realization of a world cooperative union. But this means that the Christian ideal is necessary, for it alone can provide the dynamic. The present conflict, therefore, is, by the grace of God, the church's opportunity and it should be so regarded.

Mr. Hidaka, who has written previously of Christian liberty, has an article on "Creative Japan's Activities," in which he argues that though our Christian liberty is of paramount importance all must be realized within the conception of the national structure. But the church has something of great value to give in the creation of the national structure; therefore the prime

need of the hour is that the nation should understand the church and the church the nation so that they may work together in harmony.

Mr. Haruo Mizoguchi writes of *Zentai Shugi* — totalitarianism. This, he says, is not to be misunderstood by referring it to the standard set up in Germany and elsewhere, but must be studied from the standpoint of its original intention and characteristics. In the first place it is associated with the idea of control, with all purposes and ambitions geared to a common objective. Secondly, it connotes the principle of universalism, with the race rather than the individual set at the focus of interest and loyalty. Thirdly, the monistic principle is involved — all working together under a single party with interests common. Fourthly, it contains the element of activism, all united in experience and practice for the achievement of the common goal.

In this the Christian's course should be to lead, rather than to be led by this principle of totalitarianism. He must be a harmonizer between the ruling and the ruled. He must be an emancipator from false ideals and practices, not being anti-foreign in spirit, but ready to receive the good, from whatever source it may come, and be broad and tolerant in spirit. He must have the far look also, not satisfied to turn his attention merely to the fortunes of East Asia, but making the entire world the object of his concern. It is of supreme importance, therefore, he concludes, that the Christian should maintain the right attitude, regarding the present crisis as but a step in the direction of the realization of the Kingdom of God.

January.

Mr. Yasuzo Shimizu, writing from China, says that in view of the Japanese occupation China is torn between two impulses. Some people accept the situation but a large part are abandoning their homes, their salaries, and their all and are betaking themselves to the west where they can, though in poverty, maintain their Chinese loyalty. Thus Japan is creating divisions. But God is with both sides and God is patient. God knows out of what experiences and habits of life the present situation has come about. Therefore he makes allowances and is patient. He looks on in silence but he is not unconcerned. He will be in at the conclusion. Even now he is an active participant. It is on this wise; two million Chinese have been slain, yet far from the noise of battle multitudes of babies are being born as usual, and on the walls of old scarred fortresses moss is growing for the delight of the saddened hearts of men. Two Chinese flee from their homes and find themselves in the desert of Gobi. There they dig wells, as a result of which the desert blossoms. Except for the war this never would have been. So God works. What does God plan? We know not, but let us be as patient as He is. We Christians may be blamed now for what we do or do not do in connection with this conflict. If we are true to the right, however, some day it will

become known.

Mr. Takeuchi has a vigorous article in this issue, which he takes up again in a subsequent issue also, in which he rises to the defence of Japan's policy of creating a three-angled alliance, or "Cooperating Body" (Kyodotai). For the most part his articles are written for the purpose of combatting what he regards a mistaken view of the situation as it is expressed by Dr. Van Deusen in "The Christian Century." He insists that since China and Japan must stand together if their destiny is to be realized, it must be recognized that some such alignment as this is the only possible way, not only for the achievement of their own good, but for the advancement of the Kingdom of God and the realization of world peace. Dr. Van Deusen represents Japan as an unrighteous, aggressive, and cruel nation, saying that therefore China should be encouraged to resist Japan in her campaign of aggression. The world, however, must not be so subjective in its thinking. It must think more deeply. America and Europe have gradually developed their power in China through their methods of colonization while Japan has been compelled to stand by powerless. Little by little they have succeeded in alienating China's sympathy with Japan, which in the end was bound to result in war. Dr. Van Deusen speaks of the cruelty of the Japanese, then, in their warfare. But is not cruelty a necessary accompaniment of war? Wasn't there the same kind of cruelty in the World War? If we are to get rid of cruelty we must get rid of war. And in order to stop war at this time what have the western nations done other than to try to boycott Japan and defame her? Do they want to take Japan off the world map? It is for this reason that Japan must fight and persist with her "Kyodotai." Christians, therefore, must revise their thinking before they denounce Japan's policies in such cavalier fashion. They should not be carried away by sentiment. They should think justly and with a historical mind, with ultimate peace as the objective in view.

Mr. Imaizumi's editorial in the issue of the 26th. is on "The Way of Heaven and Earth." He calls attention to the fact that every country has a moral standard of its own that grows up out of its traditions and its civilization. We must not, therefore, be too quick to criticize each other's standards. During the Meiji era the moral standard of the west was over-stressed, with the result that when the reaction came our own nationalistic system was over-emphasized, while the ideals of the west were treated as of no value. There is, however, good and bad in every country, which fact should lead us to reflect carefully as to the rightness or wrongness of our own morals without criticizing those of others. Christians, especially, should be leaders in this, endeavoring to bring all ideals up to the standard of Christ. The idea, now prevalent, of wish to bring politics and religion under one control has its elements of strength, yet we should beware of regimentation

and of the mechanization of our religion, so as to make it a mere tool of the state.

Mr. Sugawara, writing of the situation as it is related to our faith, speaks of periods of storm and stress through which peoples have had to pass in times past, illustrating the idea by the experiences of the prophets. He sees how in every case, however, there was an up-surging life of God manifest which enabled them to weather the crisis. Now in us there is an up-surging of our national consciousness, through which the up-surging life of God may be seen. This is manifest in a common desire for co-existence and the realization of the common benefit. Christianity is the religion of life — God's life. We Japanese Christians must, therefore, in this time of storm and stress and of chaos look to God for his fuller giving of the Holy Spirit.

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UNION SEMINARY SCHOLARSHIPS FOR MISSIONARIES AND NATIONALS

One of the eight Missionary Fellowships and Scholarships assigned for 1939-40 by Union Theological Seminary, New York, came to Japan. The appointee from Japan this year was: Mr. Takashi Murakami, B.D., Doshisha, 1934, Assistant Professor of Systematic Theology, Doshisha University, Kyoto. The others went four to China, two to India, and one to Africa.

Several Missionary Fellowships (yielding $750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding $450 a year, preferably though not necessarily for Seminary graduates) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual Christian service, not undergraduate students. Applications for 1940-41 should reach the Registrar of the Seminary by January 1st, 1940. Further information can be obtained from the Registrar of the Seminary.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Comptroller of the Seminary.

Christian Literature Society Notes

MISS A. C. BOSANQUET

At the annual meeting of the C.L.S. on February 28, last year's new publications and reprints and this year's, up to date, were on display—a notable and attractive show. It was proof that the Society has been busy on the productive side, keeping pace with the times; and it also showed how many of the older books and booklets are really wanted by the public, since they have had to be reprinted again and again.

An important new work is "Kirisuto Kyō no Tetsugakuteki Rikai" (Philosophical Study of Christianity), by Mr. S. Nakamura, Librarian of the C.L.S. Library on the ninth floor of the Kyō Bun Kwan Building. He is a graduate of Meiji Gakuin and already well known in philosophical circles. This scholarly book is neither a translation nor a mere exposition of other men's ideas, but is definitely original. It has had a remarkably good reception, being appreciated and recommended by some of the leading philosophers of Japan. Though only published in December, it is already in its second edition. The price is ¥2.50.

The third volume of "Nihon Kirisuto Kyō Shi" (History of Christianity in Japan), by Prof. A. Hiyane, is now out. It covers the period from 1597 to 1844, the times of persecutions and martyrdoms, and is selling well. Price, one *yen*.

"Katei Reihai Seiku Shu, 1939" (Bible Verses for Daily Worship) has been translated from a two-hundred-year-old German original. It follows the general outline of the church's year, giving short Bible readings for every day, excellent for private devotions and for church gatherings.

Dr. S. H. Wainright's "Zuisō no Ichinen" (Meditations for One Year) is a reprint of articles selected from a long series he wrote for students in the "Myōjō" monthly magazine, now defunct. It should appeal particularly to the large number of people who know him and will doubtless read his messages gladly, Price, fifty *sen*.

"Hearts Aglow," in English, is a beautifully produced book, bound in Japanese style, with many small artistic illustrations. It contains prose and poetry by Mr. H. Nagata and other lepers, translated by Mrs. Erickson. It is printed by the C.L.S. for the American Mission to Lepers, and 2000 copies have been sent over to the U.S.A. Some of the verses are exquisite and deeply touching. Price, ¥2.50.

The Christmas sales at the end of 1938 were good beyond expectation, considering the present circumstances—better than last year. The little Christmas tract, "Yorokobi no Otozure" (Glad Tidings) must have helped many non-Christians to gain a vision of the holiness and glory of our great festival. It was put into the "comfort bags" distributed to sick and wounded soldiers and families of the fallen at that remarkable Christmas service and entertainment on Dec. 20 in the Hibiya Public Hall, got up by all the Christian churches.

All the K.B.K. pocket diaries were sold out, for the first time for many years. So was the January *Japan Christian Quarterly*.

The Seiga Nuri-E (Outline Pictures for Colouring), Series No. 1 and 2, (each fifteen *sen*) are still very popular, while "Pollyanna," "Hibi no Chikara" and "Otoshi Ana Yori" (Story of Joseph), all old favorites, continue to hold their own.

Dr. S. H. Wainright's rather sudden departure from Japan, for family health reasons, was a blow to us all, but it is satisfactory to know that his son, who was dangerously ill, and his daughter, Miss Elizabeth, are both much better.

* * * *

General Minami Speaks on Friendship. At the 19th annual reception of The International Friendly Association in Keijo (Seoul) in November General Minami, the Governor-General, spoke of "The Brotherhood of Men within the Four Seas" as the guiding principle of the Japanese people in their group life, according to "The Korea Mission Field." Dr. Billings in responding for the guests referred to the slogan "nai-sen-ittai" (Unity of Japan proper and Chosen) and went on to suggest yet another — "zai-ittai" (Unity of East and West). The speech was very cordially received and drew from the Governor-General his personal thanks. The Vice Governor-General was also present. The Vice-President of the association said in his speech of welcome, ". . . we are convinced that the most important things in the world are spiritual ones. War which seems to put first importance on physical strength and the power of machines shows that its need is moral power and spiritual strength. So we are firmly convinced that the final victory is won by moral strength and spiritual power."

Books

THE PHILOSOPHICAL STUDY OF CHRISTIANITY by Mr. Shishio Nakamura. Published by the Kyo Bun Kwan, Dec. 1938. 348 pages, ¥2.50.

This new book which is receiving such favorable notice in the Japanese Christian press is dedicated to the spirit of the late Prof. H. M. Landis, missionary and teacher at Meiji Gakuin and father of Mr. James M. Landis, now head of the Harvard Law School.

One who knew Mr. Landis will readily recognize the influence of that thoughtful teacher. He was architect, mathematician, and philosopher. Mr. Nakamura uses many illustrations that are reminiscent of his many-sided teacher.

Perhaps the author has not hitherto been known to a very wide circle. He is, as we understand it, a layman now connected with the Christian library in the Kyo Bun Kwan building. But he had published a book before this one in which he discussed the "Paradoxes" of the Christian religion. The present volume seems to assume an acquaintance with its fore-runner and to be intended to supplement or bring to completion that earlier study.

This is clearly a very thoughtful book and it may prove to be epoch-making in the progress of Christian thought in Japan. If a translation be forthcoming it ought to be read by students everywhere, but the best the present reviewer can do is to give a bare outline of its contents and a few impressions.

The Japanese reviewers all make mention of the originality of this book. And that is the way it strikes me. But the author knows the history of thought and criticism and seems to be somewhat of a linguist. One gets the impression that he takes Christianity itself much more seriously than he does anything that has been said about it in the past.

For instance, he has four chapters, nearly 80 pages, about Logic,—what he calls "Absolute Logic"! He says the traditional logic is not equal to the task when it is applied to Christianity. Which would seem to mean that if logic grew out of the study of other subjects it could not rise far enough above those subjects to be suitable as a yard-stick for Christianity. This is a hint of the author's high estimate of the religion he holds.

Another major emphasis is on what he calls "Analogia." (He is fond of using the Greek word, or its Latin form or equivalent). But he insists that

analogy is necessary to bring up the other side of the idea represented by "Paradox." The latter is too negative, and needs its positive application in the form of analogy.

His use of "Marturia" is almost what we have known as preaching, but it would seem to be closely connected with experience, that is, one gives testimony about that which he really knows by experience.

One feels that it would not be fair to label the book by saying it was "———ian," or anything of that sort, though one finds echoes of various emphases in recent years. The author insists that he takes the modern point of view and looks at things from man's point of view, yet he certainly comes out with a very exalted view of Christ and the church and a very serious (perhaps realistic) view of sin and man's failure.

He does not argue very much about the Bible, its authority and so on, but it is very clear that he does not hesitate to use what is in the Bible as proper material in this study. That is one point on which it is so different from many books published in the past. Mr. Nakamura is of course familiar with the history of Biblical criticism, but he does not seem to bat an eye by way of admitting that all these things have made any difference as far as the main problem is concerned. Yet this reviewer was not impressed with undue dogmatism or egotism. The impression is that the writer takes the religious problem of man so seriously, and the Christian faith so seriously, that other things do not matter much.

If we catalogued the things he does not discuss, that would itself take much space. He does not discuss most of the things that are usually discussed under the head of "Fundamentals," but he insists sin is separation from God, and that normally God and man must always be together. There is an exalted view of God, of Christ and the Church, and a frank facing of the question of man's "perfection." Emphasis is placed on the fact that only man is religious, and "the word" is dwelt upon because of man's ability to speak and understand words. Man's big fight is the fight for righteousness, to be free from the consciousness of sin, but this is a long fight.

The headings of the chapters are:—

Introduction (27 pages), Doubt and Faith.
Chapters 1, 2, The Road to the Philosophy of Religion.
Chapters 3-6, Absolute Logic.
Chapt. 7, A Standpoint for a World-View.
" 8, Death as Absolute Negation.
" 9, Creation and Judgment (Ktisis & Krisis, *Gr.*).
" 10, Man the Religious (Being).
" 11, The Law and the Prophets.
" 12, Completion (or Perfection) and Fulfillment.
" 13, The Study of Man as Sinner. (Tsumi no Ningen-gaku).

" 14, Koinonia (for Communion?).
" 15, History and Logic of Marturia (Testimony).
" 16, (Conclusion) The Problem of Experience in Paul.

The impression of this reviewer is that here is an unusual book which will repay thoughtful reading by any student of religion.

Yokohama. *G. W. Bouldin.*

BARLEY AND SOLDIERS. Ashihei Hino. (Translated by K. & L. W. Bush), Kenkyusha, Tokyo, 1939. 207 pp. ¥2.00.

Having just finished reading through this war-story (heretofore called "Wheat and Soldiers") I feel as if I had been seeing a motion picture. It is a close-up of the drive from the south toward Hsuchow, a day-by-day account from May 4th to 22nd. Generally speaking, it reeks of sweat and blood, dust and mud, smoke and fire; and does more than mention bed bugs and fleas.

The author is in real life a boss longshoreman from Kyūshū named Tamai, who had already gained fame as a prize-winning novelist before he fought in the Hangchow campaign and was transferred to the army press bureau. This latter was a master stroke, for over a million copies of this book have been sold in Japanese, it is said, and his later books, "Earth and Soldiers," "Sea and Soldiers," "Flowers and Soldiers" are extremely popular, with the greatest newspapers vying with each other to publish them serially. His writing is quite distinct from the mountains of ordinary propaganda, and it must help the home folks who have never seen fighting to imagine the life the boys in battle actually live.

Characteristic of the author is his human approach, enhanced by the book's being written in the first person. He says repeatedly, "My heart went out"; feeling even for the dumb animals who died on the field of strife and for the enemies who seem actually like his own folks. One day near their objective the fighters came upon great heaps of corpses:—"As I stood watching the scene of awful carnage of human bodies, I did not feel any pity whatsoever, until suddenly I was struck aghast to think that I had lost all finer human feelings. Surely I had not become an inhuman devil!" And the very last words, referring to some prisoners of war, are, "I turned my eyes away, and in my heart I felt deeply grateful that I had not become a devil." Do they all realize such dangers?

Barley (or wheat) was everywhere around the warriors as they pushed on, in seemingly endless profusion. As village after village was entered some were entirely deserted; in others they were greeted by children and old men

and women, often waving Japanese flags; giving the impression that they just wanted to be left alone to till their fields, the famous "good earth." To one group of refugees the soldiers said, "Well, we are not here to harm you and if you do not like our presence then you had better speak to Chiang Kai-shek about it."

Most interesting is the 36-hour horror on "May 16th" at Sunkan, which appears on the map in the book to be some 90 miles outhwest of Hsuchow. Hino almost lost his life in a hell-hole with eight others, where the glory and the beauty of the war he had seen were lost sight of. "It seemed ludicrous that pieces of steel and powder were able to stamp out precious lives with such impunity, and I often found myself seething with a rage which I found it hard to control . . . I was seized with a passion to rush out and lead those eight men to attack the enemy. I wanted to shoot and cut down those Chinese who were killing my comrades and who threatened my own life, and a great hot lump rose to my throat when I thought of the word 'Nippon'—the land so dear to me and which my ancestors had bequeathed to us to love and cherish. I am a soldier, I was not afraid to die. I am a brave man and I had been near death on many occasions, but somehow I did not want to die in that hole." Could he imagine the Chinese thinking similarly?

In despair he once put his pistol to his head to end it all, but the feeling of the cold steel deterred him. A young newsman lay sleeping with a steel helmet pulled down over his eyes;—"But suddenly a shell exploded nearby with a terrible crash and he jumped on me trembling all over as if he had lost his sense of what was happening or of his whereabouts."

The scorched earth, the indomitable courage of the enemy, the terrible waste of life; all these appear time and again. We are told that on the reverse of the Chinese soldiers' shoulder straps these slogans were found: "Be unafraid of death. Love your country. Spurn riches. Love your countrymen." Read and ponder. *J. H. C.*

THE KINGDOM OF GOD AND HISTORY (Symposium). Willett, Clark & Co., New York, 1938, 217 pages, $2.00.

"The Kingdom of God and History" is Vol. III. of the official Oxford Conference books and is a symposium by "Charles H. Dodd, the eminent N. T. scholar who is professor of divinity in the University of Cambridge; Christopher Dawson, Roman Catholic man of letters; Eugene W. Lyman, professor of the philosophy of religion at Union Theological Seminary; Edwin Bevan, fellow of New College, Oxford, well known as a student of Greek philosophy; H. D. Wendland, professor of theology at Kiel, Germany; and Paul J. Tillich,

the German theologian who is now an exile and a member of the faculty of Union Theological Seminary; with a covering and introductory chapter by H. G. Wood, the English Quaker and social worker." "The writers are drawn from three countries—America, England, and Germany—and represent different confessions—Anglican, Catholic, Congregationalist, and Lutheran."

Being a symposium the book is rather hard reading and the points of view cover a wide range inviting comparison and at the same time supplementing each other. Striking similarities, in spite of different terminology, appear as well as unbridgable gaps. Perhaps the most significant similarity is "the recognition of the distinctive character of history as the sphere of human responsibility. History is not the mere continuation of some natural process, and in consequence, history as a branch of knowledge can never take on the form of a natural science. . . If human responsibility is a reality and if human decisions count there can be no natural law of progress . . . Both Professor Lyman and Mr. Christopher Dawson indicate the inadmissibility of any theory of natural or rational necessity, for as the former points out, 'evolutionary optimistic philosophies of history . . . are obliged to derive the standards of progress by circular reasoning from the development process itself. Their adherents are left in a dilemma between a relativism which will justify each of our conflicting historical forces equally well.' . . Christianity is committed to the view that the values for which men strive are not simply relative, and that conflicts are real. . . Apart from Christianity it is difficult to discover any meaning in history; . . . "only from the Christian standpoint is there an actual universal history, a history of mankind, and not simply an entangled web of a thousand factors and tendencies. . . Both Dr. Bevan and Mr. Dawson contrast with the Christian sense of purpose the dreary spectacle of endless repetition which changing human affairs" presented to the Stoic, Greek philosophy, Hindu philosophy, and in Ecclesiastes. (H. G. Wood, pages 6-8).

Thus answers are sought to such questions as, What is the relation of the Kingdom of God to history? Is there a history of redemption interwoven with world history, a progressive manifestation of the Kingdom? Is it an ideal social order to be established on earth at long last?

Tillich, in particular, has a vocabulary and concepts only beginning to be used, in America at least. Also kinship between his thought and that of Rheinhold Niebuhr is easily found; the meaning of "demonic" forces, "tension" and the "impossible possible" of Niebuhr become clearer. "Demonic" is not used to denote mythological or ontological beings but "that destructive, blind, chaotic element which is implied in all powerful creating movements and drives them toward final dissolution. Wendland, following the same line of thought, points out that " . . . each advance in man's rule of the world brings with it a fresh form of the demonic; thus the age of modern

science brings the demonic in the form of a denial of God on grounds of reason; the age of technical improvement, the degradation of man to a slave . . . within a system of machine-production; . . . the conquest of space and time by radio and air transport, man's enslavement to speed and an imperialistic desire to expand. Each advance has its own form of the demonic."

"The Kingdom of God," says Tillich, "is a symbolic expression of the ultimate meaning of existence . . . It must be symbolic since it is impossible to grasp or express the relationship of the unconditioned meaning of existence" (i.e. apart from physical and temporal form) "to actual existence without symbolic expression. . . The Kingdom is a dynamic conception; it expresses that 'God is a living God' entering history, struggling in history, fulfilling history . . ."

Christ is regarded as the center of history. "For in Christ, namely in the reality which is contained in different original interpretations in the New Testament, Christianity sees the appearance of the ultimate meaning of life in history" and the reality of salvation appearing in history.

"Through Christ as the center of history, history is divided into main periods: the period of preparation and the period of reception. In each of these two main periods this division is repeated, in so far as history always has the basic character either of expectation or of reception and fragmentary actualization of a new principle of meaning" and any actualization of the ideal or "ultimate meaning" is always fragmentary and limited by demonic elements, and beckons on to more perfect actualization.

Kyoto. *Clarence Gillett.*

A WORKING FAITH FOR THE WORLD, by Dr. Hugh Vernon White, (Secretary, the American Board of Commissioners for Foreign Missions), Harper & Bros., 1938.

In a recent release from the International Missionary Council, Paul Schutz, of Germany, is quoted as follows:

"The church herself is secularized, she has lost her savour. Christianity, under the influence of the age, becomes practical, technical, has recourse to 'methods,' turns into 'activity.' The church has lost her independence, whether political, national or social. She has no longer a voice of prophecy, she no longer knows what to say to man in his present situation, she has no longer a message of guidance for him in the chaos of today.

"Missions participate in this fall of the church and in its powerlessness. We 'do mission work.' That is to say certain people 'do' it, not the church as a church. Because they have not the master word for their home situation they turn to mission work."

This general attitude finds its most effective expression in Dr. Kraemer's famous book, "The Christian Message in a Non-Christian World," for a scathing and spirited review of which see "World Christianity," Vol. II., No.4, page 12. The book under review takes a totally different position. It is a frank attempt to restate the traditional liberal missionary point of view in the light of the current anti-liberal theological trend. Incidentally, the total absence of any reference to Dr. H. F. Rall's excellent book in a very similar spirit, "A Working Faith," almost makes one wonder whether the writer knows it.

LIBERAL CHRISTIANITY.

Dr. White defines liberal Christianity as the full flowering of an evangelical Christianity in the atmosphere and conditions of the modern world.

This review, from here on, will consist largely of linking together a number of quotations from the book, but I shall not bother with quotation marks.

In method liberalism has been right; its language has been that of the real world. Now it needs a return to God, to true religious faith; it needs to leave the reformer's egotism and truculence or sentimentality for the prophet's passion.

Dr. White's first chapter elaborates the world's need of a unifying faith. The national ideologies are bound to pass away. They are muscle-bound by their narrow outlook and, in a world where all today must deal with each other, they operate only to destroy each other. The answer to present world turmoil is a new Christendom, but it must be a Christianity freed from the dogmatic metaphysics of the Catholic church, and from both the irresponsible other-worldliness of Lutheranism and the legalistic conception of Calvinism.

The Catholic church offers no hope for the future. Lutheran Christianity, despite its heroic stand in Germany, has no working faith and philosophy for this present world. The survival of Calvinism in fundamentalist Protestantism and its revival in Barthianism are both intellectually and ethically irrelevant to the needs of the world of today and tomorrow.

FREEDOM TO THINK AND ACT.

Liberal Christianity alone can meet the need but it can only produce its fruits in a society where men are free to think and to act upon their sincere conviction.

The regulative principle in Hinduism is the social system itself. Islam is a totalitarian religion which absorbs and dominates the whole of life in principle and in specific detail. Buddhism renounces all social responsibility and leaves society to find its way in this present evil life. Christianity is an ethical religion which has a permanent motivation for life and furnishes essential conceptions and ideals for the regeneration of the individual and

society.

As to the effect of religion on civilization, Protestantism has come very near to making itself irrelevant to the affairs of this earthly life. A new conception of the role of Christianity in the common life is needed, and such a conception is finding expression today in what might be called liberal Christianity. The heart of liberal Christianity — its substance — is therefore that simple and persuasive teaching of Jesus which he expressed both in kindly deeds and in his heroic death. The method which is indispensable for the full work of this gospel is intellectual freedom from arbitrary and dogmatic control, and an essentially democratic process.

THE MISSIONARY'S SERVICE

There is hardly any kind of human service that has not been performed by missionaries. There was a period after the war when the whole American Board staff in the Near East was engaged in the Near East Relief. As a result we have educated the church too much to think of the Christian mission in terms of a world-wide charity. There is a deep-lying and disturbing reason for this emphasis, that is, an essential loss of conviction of the real importance of religion. We have gone through a period — there are signs that we are nearly *through* it — in which many, both in the pulpit and in the pew, have been basically uncertain in their religious belief. Another error may be stated somewhat like this: "Religions differ superficially in many ways but when we get down to their fundamental ideas they all teach about the same things." This is usually said by those who know almost nothing about the great religions of the world.

Christianity has the clearest revelation of God's will and nature. It includes and transcends all that is true in other religions. Is that bigotry and intolerance? He thinks not. It is not intolerant to say that Newtonian physics includes and transcends all that is true in the various schools of science that preceded Isaac Newton. That God is both righteousness and love; that man can turn to Him in penitence and faith and find salvation; that love even for one's enemies is right, and that vicarious suffering by God and man is the way by which the world is saved from its sin, that God wills a human society in which good-will is the bond of fellowship — these are fundamental truths that have emerged through the Judeo-Christian religious tradition and which find personal embodiment in the historic Jesus. We shall in varying degrees perceive their implications and realize them in our personal and social life, but there is nothing true that will invalidate them.

"SHARING"

The chapter on "Sharing and Beyond" is a fresh and challenging statement of the modern missionary motive. Dr. White points out how

"sharing" is taken for granted in the fields of science and philosophy. He calls attention to the fact that the sympathetic approach to other religions is no new thing. As an example he gives a rather extended passage from a speech of Dr. Horatio B. Newell, whom, incidentally, he rechristens George. It is an interesting account of Dr. Newell's intimate relations with Buddhist priests in Niigata 50 years ago. One of them, who later became a Christian minister, told him with astonishment that he really understood a passage from an important Buddhist scripture when Dr. Newell retranslated it from the English into Japanese.

The missionary shares not himself but Christ. Nevertheless, there must be in the life of the missionary something of that which he would communicate. Also the true missionary must seek and sincerely welcome converts who go far beyond him in the power to discover and understand spiritual things. But he must have that degree of intolerance that refuses to trifle with truth and sternly challenges error. Also he may, beyond a certain point, have a sense of irresponsibility. He plants the seed but God gives the increase.

THE STRENGTH OF THE CHURCH

Despite the fact that Christianity even in the West, and far more in the East, is a minority movement, and that even within the church only a minority sense its full mission, the kingdom of God is to come through the church. Nevertheless he finds the church in so-called misson fields far less effective, on the whole, than education and medicine. He credits the church in Japan with the greatest proportionate strength of all the younger churches.

The chapter on Christian truth is a passionate exposition of the conviction that ultimate religious truth is revealed and embodied in Jesus Christ. At the same time he pleads that the traditional liberal method of free search for truth and free publication of results be maintained.

The chapter on "Christian Personality" is an eloquent statement of the value of human personality as a corollary of the greatest fact in human history, namely that God is love. When we say that God is a person we mean most of all that he loves. The gulf between man and God is a moral abyss, not a radical difference of nature. Were it not for the fact that a sameness subtends that gulf then there could be no relations between God and man.

Once man responds to God's love that love becomes the ethical motivation in human conduct and seeks a bond of fellowship with other human persons which extends into human life the same relation that man has with God. This is the actual process of the growth of personality in us men, or, to use religious terms, this is growth in grace.

GOD AS A PERSON

The reason why it seems so great a mystery is because we think of God as a law giver and a judge, not as a Person. There is no grace in law or forgiveness in justice. But a Person can show grace and can forgive.

It is a false antithesis to think of personal morality or personal salvation as opposed to social righteousness and social salvation. There is no such thing as purely individual virtue. While the social ideal of the Kingdom of Heaven was the great objective in the mind of Jesus, his approach to its realization was through a change in the individual.

We may characterize God's purpose in general as the honoring and making honorable of human personality. The root of the evil in our common life is disregard of personality. There are three basic conditions for the fulfilment of the central aim of Christianity, which may be described as *intellectual liberty, democracy,* and *government* by *law.*

Intellectual liberty means freedom to know the truth and to speak the truth. Democracy means freedom to act upon one's own apprehension of truth and right. Government by law is *impartial* but it is not impersonal. It gives true honor to personality as such just because it disregards (in principle) all individual position and influence.

Just as soil and sunlight and rain are essential conditions for the growth of a plant, so liberty, democracy, and law are essential conditions for the achievement of the Christian community. Liberal Christianity today should see clearly its stake in these conditions.

Tokyo. *Darley Downs.*

DIRECTORY OF WORLD MISSIONS, International Missionary Council, New York and London, 1938, 255 pp. $2.00.

INTERPRETATIVE STATISTICAL SURVEY OF THE WORLD MISSION OF THE CHRISTIAN CHURCH, International Missionary Council, New York and London, 1938. 323 pp. $5.00

Both of the above volumes are issued under the editorship of Mr. Joseph I. Parker. In the gathering of materials for them the National Christian Councils the world around, the World Dominion Movement, and many individuals in many countries have cooperated.

The statistics of these two volumes have been compiled and published by a special "Survey Committee" of the "older churches" under the chairmanship of Dr. John R. Mott, which had in mind the Madras Conference. These official statistics cover "between 90 and 95 percent of the Protestant Mission work as reported by various societies for the year 1935-36."

Volume one, the directory, contains the names and addresses of missionary societies in all countries, the names of their chief officials, titles of official publications, etc. 415 societies are classified into 18 main groups. "Mission countries" show a list of societies at work in each country.

Volume two, the survey, has its contents divided into two parts, namely "Statistical Tables" and "Interpretative Articles"—the latter being written by careful observers, including many active missionaries, and being based directly upon the statistical tables of missionary activities and of missions in various lands

A summary statistical table showing the growth of Protestant Missions since 1900 reveals some interesting facts: the number of communicants has grown from 1,200,000 to over 6,000,000; the national staff from 72,000 to over 200,000; the foreign staff from 14,000 to over 27,000; elementary schools from 23,000 to 53,000 with an increase in students from 1,000,000 to practically 3,000,000.

A summary of Geographical Divisions is found with the following headings; The Church on the Field; the Foreign Staff; Finance; Educational; Medical; Philanthropic; Other agencies such as the Salvation Army, the Bible Societies and the Christian Associations; and the Roman Catholic Missions.

Part two, composed of Interpretative Articles, is divided into Topical subjects and Geographical subjects.

Two outstanding and distinctive features of the survey are emphasized: first that the "younger churches"—that is the developing indigenous church —are the organizing or governing factor in the survey and secondly the series of interpretative articles accompanying the statistical tables. It is to be noted that since the survey of 1925 there has been a movement away from the missionary societies and the missions to the churches established by the missionaries.

In the interpretative articles, wherever possible, the present tables have been compared with those of earlier surveys which has thrown light upon certain contrasts and trends.

Attention is called to the fact that while the survey reveals certain matters of concern it also contains certain conspicuous and reassuring facts.

Matters of Concern: 1. The decrease in the number of missionaries; though this has been much less than is popularly supposed, being only 527 when all the fields are considered. Yet this decrease has come just at a time of admittedly greater need and opportunity. The Church of Rome has increased the number of her missionaries.

2. The number of qualified national pastors is not keeping pace with the growth of the Christian community and with the growth in literacy of the non-Christian community.

3. A study of the location or the distribution of the Christian workers suggests the need of a study of their possible better realignment.

4. The inadequacy of the material submitted from the different fields related to philanthropic and social betterment work — when, in reality, such work constitutes one of the most powerful apologetics for the Christian enterprise.

5. A most disconcerting fact is "the virtually negligible progress made in reaching the unoccupied fields."

Reassuring Facts: 1. The central prominence in the survey of the section on the "Field Churches" (the younger churches)—because of the change this indicates in missionary orientation and policy.

2. The marked increase in size and maturity of the indigenous or native Christian clientele. Within a decade the number has grown from 8,000,000 to over 13,000,000. This is more than in the preceding 24 years.

3. Though incomplete the financial statistics are sufficient to show gratifying progress toward self-support.

4. The extent to which national churches have taken over the direction of educational institutions formerly controlled and largely supported by the missions.

5. The increase on the part of the nationals in the sphere of medical missionary work as instanced by the fact that the number of national physicians has doubled while the increase in the number of nurses is much greater.

6. In the matter of the circulation of the Scriptures, especially in Africa.

7. The marked progress in the federation and organic union of churches and in the increase of union institutions, educational, medical, literary, rural, and evangelistic.

In the light of the whole survey Dr. Mott raises the question whether "in view of the need of expert, continuing and continuous study of the World Mission has not the time come to establish a central bureau under the general auspices of the International Missionary Council — for the purpose of gathering and making widely available essential information in furtherance of the most vital objects of the World Mission?"

Tokyo. *T. A. Young.*

News Notes

Compiled by M. D. Farnum

[Numbers in brackets refer to issues of the "Daily Christian News"; "J.A." indicates "The Japan Advertiser."]

National S.S. Association Declines Subsidy. In view of the reduced income of the World Sunday School Association, the Japan Sunday School Association at a recent meeting of the board of directors decided to decline the usual annual subsidy of $500 which has been received over a long period of years. At the same time, the Japan Association will continue its annual contribution of ¥400 to the World Association. Mr. Giichi Ishikawa, office secretary for years, has become general secretary. The headquarters building in Tokyo, which houses also the N.C.C., is all paid for.

Hope to Send Delegates to World S.S. Conference. To the next World Sunday School Convention to be held in South Africa in July, 1940, the Japan S. S. Association is asked to send twenty delegates to represent Japan and Korea. It is probable that Dr. Kagawa will be a special lecturer on the program.

Tokyo Primary School Teachers Attend Worship Service. On January 15, 1939 the Reinanzaka Congregational Church entertained ninety primary school teachers of Tokyo. They visited the session of Sunday School, attended the worship service, and were guests of the church officers at lunch. The program was set up in connection with the church's study of "Primary School Teachers and Christianity." It is reported that the teachers were deeply impressed by the pastor's treatment of the text "Unless you become as a little child."

Biography of Dr. Ebina Published. Announcement has been made of the publication of a 500 page "Life of Danjo Ebina" by Mr. Tsunekichi Watase. As president of the Dōshisha for a long period, Dr. Ebina contributed much to the cause of Christian education in this country. It is hoped that this work will soon soon be translated so that foreign readers may become familiar with the life of this educator.

Mission Property Holding Body Changes Constitution. Like most organizations in Japan which are the result of missionary endeavor, church and in-

stitutional properties of the Western Baptist Convention have long been controlled by a property holding body (*Shadan Hojin*) consisting entirely of missionaries. Recently, however, the government has approved a change in constitution whereby it becomes a *Shadan Hojin* of the Western Baptist Convention, on the Board of Trustees of which are six Japanese and three missionaries. (1154)

Christian Partiotic Movement. Sponsored by the Holiness Church and a group of other churches independent of the regular denominations, the Christian Movement for Expression of Love to the Fatherland is beginning its second year of activity with the following program: (1) Monthly lecture meetings; (2) Publication of pamphlets setting forth the principles of the movement; (3) Seeking contributing supporters at one yen a year; (4) By means of posters, etc., to advertise the principles of the movement in public places. In January and February, the subjects of the lecture meetings were: Concerning the Kojiki and Nihon Shoki, and Concerning Amaterasu O-mi-kami. (1154)

Central Federation of Religions Founded. Following the suggestion made by the military that the three major religions of Japan proper cooperate in the organization of a Federation of Religions for Central China, Christian, Buddhist, and Shinto executives have each decided to send one representative who will become a member of the Federation's executive committee. Christianity's representative is Rev. Makoto Kobayashi, pastor of the Ryōgoku Presbyterian Church (Tokyo), who went to Central China early in February for a month's trip one purpose of which is to further the relations between the pacification commission and the Chinese Church. (1154)

Christian Doctors Organize. Last year there was organized in Osaka the Osaka Christian Doctors' Association. In addition to monthly meetings held in the YMCA, members have been giving their services free in caring for the sick in soldiers' families. Preparations are now under way for the similar organization of the Christian doctors in the Kobe and Kyoto districts. Leaders of the movement hope that later an Osaka-Kyoto-Kobe Council of Christian Doctors' Associations may be formed, through the efforts of which a union hospital may be erected. (1154)

Religious Groups Recommend Men for Pacification Work. In response to last year's appeal from the military and educational authorities that young school teachers be recommended to the Department of Religions for service in China in connection with the work of pacification, Buddhist groups have already recommended about 100 candidates. It is expected that several Christians will also be named through the N.C.C.

Youth Prohibition Bill. Scheduled for introduction into this current session of the Imperial Diet is a Youth Prohibition Bill which provides that the present age of twenty years, under the Minors' Prohibition Law, be extended one year at a time until it reaches twenty-five. In this way, the prohibition law would be extended to about 1,000,000 young people each year until in five years it would cover all students, conscripts in the army and navy, and all youths in general up to twenty-five.

Temperance Village Carries on. The village of Fujimi in Nagano Prefecture is now in the third year of its five-year plan designed to make the village dry. To date all alcohol has been prohibited at religious festivals and all public gatherings. This year prohibition is extended to all village officials and leaders. The village cooperative store has agreed to stop the sale of alcohol. By vote taken three years ago, the village is dividing and one third are emigrating to Manchukuo where another dry Fujimi village will be set up.

American-born Japanese Among 27 Baptized at Boys' School. At Kyūshū Academy (Lutheran) last December there were twenty seven boys baptized one Sunday, among whom were four American-born boys who are returning to America this spring.

Fukuoka New Life Hall Report Active Year. The Fukuoka Newspaper Evangelism office gives the following statistics for 1938: 5676 books loaned from the New Life Library (an increase of more than a thousand over 1937); newspaper advertisements answered by a total of 1850 — 1448 men, 402 women; of these 373 became members of the New Life Hall; and of this number, 32 were baptized during the year.

Club Honors Memory of Late Dr. Schneder. The annual meeting of the Sendai Brother Club was held in the Brother-ken Restaurant on February 18 to honor the memory of Dr. D. B. Schneder, late president of Tōhoku Gakuin. It was attended by representative Japanese leaders and nearly all the foreign community, and the Governor of Miyagi Prefecture made the principal address.

Sendai Newspaper Evangelism Becomes Denominational Project. Originally started by the late Dr. Christopher Noss, and an interdenominational organization from 1921 to 1938, the operation of the Sendai Newspaper Evangelism Office was taken over by the Evangelical and Reformed Church Mission from the first of the year. With three main offices under missionary direction located in Sendai, Aizu-Wakamatsu, and Yamagata, the project will be carried on as an organ of the Committee on Cooperation of the Mission and Church of Christ in Japan.

Japanese Women Open Clinic in Peiping. As the result of efforts made by the Women's Committee of the N.C.C. Committee for Service in the Emergency, more than ¥10,000 was raised for the construction of a clinic in Peiping to which the name "House of Neighborly Love" has been given. The clinic was opened on January 4th.

Waseda University to Admit Women on Same Basis as Men. With the beginning of the new school year (in April), Waseda University will admit women under the same requirements and grant them the same status as now apply to men, marking another step in the movement granting Japanese women greater opportunities. (J.A.)

Churchmen Honor Bishop. On last December 6th, clergymen and churchmen from all parts of Fukushima, Miyagi, Iwate, Aomori, Akita, and Yamagata Prefectures gathered in Sendai to participate in services which were held in Christ Church to commemorate the 10th anniversary of the consecration of the Right Rev. Norman Spencer Binsted, Bishop of the Tōhoku of the Nippon Seikokai. Prior to his consecration, Bishop Binsted served a number of years as an American missionary priest in both the Tōhoku and Kantō districts and for some time was resident in Tokyo as chaplain of Holy Trinity Church and of St. Luke's International Medical Center. (J.A.)

Services for Late Pope Held at Tokyo Cathedral. Last respects were paid to Pope Pius XI. at impressive memorial services held in Sekiguchi Cathedral, Tokyo, on Feb. 18. Headed by Prince Chichibu, the services were attended by many Japanese officials and members of the foreign diplomatic corps. The accession of the new pope was celebrated on March 12th. (J.A.)

Temples Honor Dead War Horses. Last February special Buddhist services were held at temples throughout the Empire to do honor to the spirits of military horses who have given their lives on the battlefields. In connection with the services, a poem of the Emperor Meiji was read: "How many horses must have fallen with the men who rode them to the battlefields. If they were human, we would confer decorations of honor on those horses that go to war." Breeders of horses drafted for military service were guests of honor at the temples where memorial services were held. It is reported that the Buddhist Federation is seeking the cooperation of the War Office and private equestrian organizations to make the memorial day an annual event. (J.A.)

Nuns to be Trained for China Service. To train nuns for the undertaking of social work in Manchuria, there has been established in Shibuya Ward, Tokyo, the Japanese Holy Family Virginhood Mission. The purpose is to train the nuns so that they in turn may prepare girls for bridal duties, hospital work, and teaching. (J.A.)

Residence Certificates to be Required of Foreigners in Japan. According to new Home Office regulations which are expected to be enforced from May, all foreigners over 15 years of age residing in Japan will be required to secure residence certificates which must be renewed every year. These certificates will bear recent photographs of the holders for identification purposes.(J.A.)

Temples Getting Own Land. Recent passage in the House of Peers of the Government bill for disposal of property now rented free to temples will result in the donation of 30,000,000 *tsubo* (about 25,000 acres) of land valued at ¥180,000,000 to various temples throughout the country. The Todai-ji at Nara, which is famous for its gigantic statue of Buddha, will acquire 60,000 *tsubo* of land from the Nara Park which surrounds the temple. Before the Meiji Restoration, property was granted to temples by various feudal lords; but with the return of the Emperor to power, all fiefs were turned over to the Emperor and temple estates thereby became state property. The state continued to lend the land to the temples, but under the new measure the temples will own their own land. (J.A.)

Rural Health Center Opened by Japan Mission of M.E. Church. On a 400 *tsubo* piece of land and in a rented building, a rural health center was opened on December 1, 1938 in the village of Miyoshi, two hours by gasoline car from Hiroshima City. Funds are in hand for a ¥10,000 building and ¥2,500 for equipment. In addition to the gift from the mission, special gifts have been received from the Davison Fund in New York and the Riverside Church (New York). In Japan large contributions were made by Mitsui Ho-On-Kai and the Harada Seki Zenkai. In charge of the center, to which the name Miyoshi Aikoen has been given, is Miss S. Sakai, a graduate of the nursing college of St. Luke's International Hospital (Tokyo) and a post graduate there in public health nursing. From April a kindergarten will be started. At present a weekly clinic is being conducted and the nurse is making regular visits to the homes of the community. A class in nutrition was begun in March. The local mayor and the community woman's association are helping to sponsor the project. The director of this new project is Rev. Weyman C. Huckabee, who has met with marked success in the development of an urban center in Hiroshima called Fukushima Aikoen.

Tax on Geisha and Prostitute Fees Doubled by Government. According to a report in the "Yomiuri" newspaper, the Finance Ministry will soon take over the business of levying and collecting taxes on charges made for the services of geisha and licensed prostitutes and will boost the tax rate to a general 20% on both categories. (J.A.)

Jews will Receive no Discrimination, Foreign Minister States. Asked by Mr. Katsuji Debuchi (former Ambassador to Washington) in a session of the House of Peers budget committee to make clear the government's attitude toward the Jewish question, Foreign Minister Arita replied that there is to be no discrimination against the Jews. Jewish residents in Japan are to be treated like other foreign residents. While Jews who arrive at ports of entry must comply with requirements of the immigration law in common with all other foreigners, they will not be denied entry simply because of their race. (J.A.)

Tokyo City will Assist Hard-hit Workers. The "Kokumin" reports that the Tokyo Prefectural Government has appropriated the sum of ¥400,000 for alleviating the plight of some 30,000 owners of peace-time enterprises which have been hard-hit by various emergency business and industrial restrictions. The appropriation is to be used for financing the construction of laboratory buildings, cooperative workshops, and other undertakings. (J.A.)

Welfare Agencies Having Hard Time. The 2381 recognized social welfare agencies of the country are meeting with difficulties due to the absorption by the army and navy war chests and the Wounded Soldiers' Protection Board of virtually all private and public donations since the beginning of the China hostilities, reports the "Chūgai Shōgyō" newspaper. (J.A.)

Tokyo-Yokohama Church Choirs Join in Festival of Music. On Sunday evening March 12 the choirs of Christ Church (Yokohama), St. Andrew's Church (Tokyo), Holy Trinity Church (Tokyo), and the Tokyo Union Church joined in a festival of English church music at Holy Trinity Church. Of particular interest was the singing of the anthem by Sir Herbert Parry with its text from Psalm 122, as this was composed for the coronation of Henry VII. and has been used at the coronation services since that time. (J.A.)

Party of Roman Catholics Coming. According to "The Japan Times" a large party of American pilgrims is to visit Nagasaki, the cradle of Roman Catholicism in Japan in October for the 300th anniversary of the martyrdom of Japan's 26 saints. A great cathedral is to be built at Tateyama in the near future with gifts of ten million Mexicans in honor of St. Philip.

Premier Heads Drive to Provide Youth Center. Premier Hiranuma, long associated with the Moral Cultivation Order, is seeking the support of wealthy and influential men to finance a project calling for the construction of a hall for the moral training of young men and boys at a cost of ¥2,000,000 in Tokyo Prefecture. The tentative plans call for the erection of a large but simple central hall with dormitories and baths and the laying out of athletic fields.

According to the report in the "Yomiuri" newspaper, groups of 2000 young men will visit the camp at a time until the entire membership of 1,000,000 will have attended its exercises which will follow the principle of the Moral Cultivation Order that the body must be purified before the mind can be cleansed. (J.A.)

Missionaries Meet in Kobe. A meeting of the Missionary Association of Central Japan was held at the Kobe Union Church, February 8, 1939 from 4 to 8 p.m. to hear reports of the Madras Conference. During the afternoon session Miss Isabelle MacCausland, speaking on "The Set-up and Interesting Sidelights," and Bishop Mann on "The Church: Its Inner Life and Thought" conveyed to the assembly vivid impressions of the sessions and their significance for the Christian movement. More technical aspects were dealt with in the evening when Dr. E. M. Clark and Dr. H. W. Outerbridge spoke on "Practical Problems of Evangelism" and "The Church Looks to the Future", respectively. Approximately 100 persons were in attendance.

Many Doctors Needed. Despite the efforts of the government to provide each village with medical attention, the number of doctorless villages is on the increase. In May, 1936 there were 3213 villages and towns without doctors, while in October, 1938 the number had increased by 64. Thus out of a total of 11,255 villages and towns, one third are lacking in medical facilities. A Buddhist daily suggests that to meet this situation medicine should be nationalized and medical colleges should admit more students. (Chūgai Nippō)

Buddhist Criticizes Religions. A Buddhist daily recently editorialized upon the subject, "Is religion to prosper or decline?" While popular opinion is divided as to the answer, the editor is convinced that religionists should stick to their beliefs, leaving such discussion to third persons. He warns his contemporaries against making religion and its preservation an end in itself. "During the recent flood disaster in Kobe various religious bodies assisted in the rescue work but only in a nominal way. They turned out for perhaps one day, recorded everything in pictures, and used them for publicity purposes. This is a weak attempt to answer the call of disaster, but it furnishes a good example of the non-religious activities of religious bodies that think only of self-emolument. When we look at the future of religion in the light of those shameless religionists who promise ten and do not accomplish even one, the future is dark indeed." He concludes with an appeal not for brilliant leaders but for religious service done silently without hope of recognition or reward. (Chūgai Nippō).

Reischauer's Memory Prepetuated in Scholarship. The Society for International Cultural Relations has established a scholarship for Americans who

want to study Japanese culture, in honor of the memory of Dr. Robert Karl Reischauer, who was killed in Shanghai by a bomb in the summer of 1937. He was professor of Oriental History at Princeton University. His parents are Presbyterian missionaries in Tokyo and are specially connected with the Woman's Christian College of Japan. The first recipient of the scholarship is Professor Reischauer's widow, who is expecting to arrive in Japan early in the summer to pursue her studies in Japanese art and history. She hopes also to help later in completing the second volume of the history of Japan on which they were working at the time of Professor Reischauer's death, the first volume having been published just before the event. Edwin, the younger brother of Robert, is now instructor in Oriental history at Harvard University.

Reports from Madras Conference. By means of an interpretative report in printed form and the holding of "echo meetings" the members of the Japan delegation to the Madras Conference are bringing the findings of that meeting to the attention of the Christian community. Feeling that an interpretative report would be more effective for Japanese readers than a translation of the reports later to be issued in English, a 180-page pamphlet has been published containing the essential message and spirit of Madras. To make it possible for the delegation to make personal reports to as large a number of Christian organizations as possible, Japan proper has been divided into eight sections to each of which certain members of the delegation have been assigned to arrange for report meetings. A special effort is being made to contact the various student centers.

Nation-wide United Evangelistic Movement. This movement which was set up for a three-year period at last autumn's All Japan Christian Conference is getting under way. A central committee has been organized under the chairmanship of Rev. S. Noguchi. To promote the movement, members of the central committee are meeting with local committees in nineteen districts throughout the Empire. These local committees are to plan the campaigns for their areas, the central committee providing speakers for training conferences, special meetings for educators, business men, occupational groups, and mass evangelistic efforts. The "Kingdom of God Newspaper" will serve as the official organ of the movement and the chief medium of literature evangelism. In order to make it possible for Dr. Kagawa to devote himself to this movement, the Kagawa Fellowship in Japan is undertaking to double its present contribution to Dr. Kagawa's various enterprises and raise ¥19,200 a year during its continuation towards the total revised budget of ¥100,000.

Personals

Compiled by Margaret Archibald

NEW ARRIVALS

HARKER. Mr. Ronald Harker arrived by the "Hikawa Maru" on March 20, to take up work as an English teacher at Aoyama Gakuin, Tokyo.

HOLLAND. Miss Opal Holland (MEFB) arrived on March 17 to take up work in the girls' high school of Aoyama Gakuin, Tokyo, as a short term teacher.

KORPINEN. Rev. and Mrs. A. Korpinen (LEF) arrived in Japan on March 3, by the M.S. "Tatsuta Maru," to join the Finnish Lutheran Mission. They will begin their language study at the International Institute at Waseda from April. Address: 1633, Ikebukuro, Toshima Ku, Tokyo.

SAVOLAINEN. Rev. and Mrs. J. V. Savolainen (LEF) arrived from Finland via United States by the M.S. "Tatsuta Maru" on March 3. They will study the language at Waseda. Mr. Savolainen is the son of Rev. and Mrs. J. V. Savolainen of Ashigawa, Hokkaido.

ARRIVALS

BAILEY. Miss Barbara M. Bailey (MEFB) returned from furlough on March 17, to resume her work in the girls' school, Aoyama Gakuin, Tokyo.

BRUMBAUGH. Dr. and Mrs. T. T. Brumbaugh and Barbara (Meth.) of the Wesley Foundation have returned to Tokyo from furlough in the U. S. A., and will live at Aoyama Gakuin.

COUCH. Miss Helen Couch (MEFB) returned from furlough on March 17. She will resume her work in Kwassui Jo Gakko, Nagasaki.

LOGAN. Dr. and Mrs. Charles A. Logan (PS) and small daughter returned on March 11 from a sick leave of four months spent in Honolulu. Dr. Logan has completely recovered from his illness and they have returned to their work in Marugame, Shikoku.

MCKIM. Miss Nellie McKim (PE) returned from regular furlough in the United States on March 18.

SHARPLESS. Miss Edith F. Sharpless (AFP) returned to her station in Shimotsuma, Ibaraki Ken, on February 14, after a short furlough in America.

SKILES. Miss Helen Skiles (PE) returned from regular furlough on January 24, and has resumed her work at Matsugasaki, Kyoto.

WARNER. Rev. and Mrs. Paul F. Warner (MP) and young son returned to

their work in Nagoya on March 4, after furlough spent in the United States.

DEPARTURES

BELLINGER. Mr. and Mrs. Jack Bellinger, having completed a two years' term of service as teachers in Aoyama Gakuin, Tokyo, returned to the United States, sailing by the "Kano Maru" on March 18.

BENNETT. Mrs. H. J. Bennett (ABCFM) left for the United States on sick leave on December 29, accompanied by her husband. Mr. Bennett expects to return to his work in Tottori by the end of April.

BRAITHWAITE. Mr. and Mrs. G. Burnham Braithwaite (JBTS) and their daughter Betty sailed from Kobe on March 3, for their home in Ireland. They have no definite expectation of return to Japan. Their address will be: c/o Mr. Charles Lamb, Richhill, County Armagh, Ireland.

BYLER. Miss Gertrude M. Byler, (MEFB) of Hakodate sailed on March 16 for a six months' health leave in the United States.

CURTICE. Miss Lois K. Curtice (MEFB) of Hirosaki Jo Gakko, sailed on March 16 for regular furlough in the United States.

CUTHBERTSON. Miss Florence Cuthbertson (JEB) sailed on February 28 for furlough in England. Her address will be: 32 Bonis Crescent, Buxton Road, Stockport, England.

FEHR. Miss Vera J. Fehr (MEFB) of Kwassui Jo Gakko, Nagasaki, sailed on February 24, for regular furlough in the United States.

FESPERMAN. Rev. Frank L. Fesperman (ERC) and family are leaving for furlough, sailing on the S.S. "President Coolidge" from Yokohama on June 9.

HERTZLER. Miss Verna S. Hertzler (EC) of Osaka will leave for furlough in the U.S.A. sailing from Kobe on the M.S. "Tatsuta Maru" on July 4. Address: R.R. 2, Box 265 F., San Gabriel, California.

HANSEN. Dr. Kate I. Hansen (ERC) Dean of the Music Department of Miyagi College, Sendai, will sail from Yokohama for furlough on July 6, on the S.S. "President Cleveland."

HUTCHINSON. The Rev. Canon and Mrs. A. C. Hutchinson (CMS) sailed from Kobe for furlough in England on the S.S. Ranchi on February 10. During their absence Bishop Mann is acting as secretary of the C.M.S. Japan Mission.

HUTCHINSON. The Rev. and Mrs. E. G. Hutchinson (CMS) with their son John, sailed from Kobe for furlough in England by S.S. "Empress of Japan" on January 29.

LINDSEY. Miss Lydia A. Lindsey (ERC), Dean of the English Department of Miyagi College, Sendai, will sail from Yokohama for furlough on July 6, on the S.S. "President Cleveland."

MYERS. Dr. and Mrs. H. W. Myers (PS) sailed from Kobe on the S.S. "President Pierce" on March 29 on regular furlough.

NETTLETON. Miss Mary Nettleton (PE) of St. Barnabas Mission to Lepers, Kusatsu, sailed on March 24, for furlough in England.

OUTERBRIDGE. Dr. H. W. Outerbridge (UCC) will leave early in May for furlough in Canada, via North China, Manchuria, and Siberia.

REISCHAUER. Dr. and Mrs. A. K. Reischauer (PE) and daughter Felicia, sailed from Yokohama by the S.S. "Hakone Maru" on March 12, for Europe en route to the United States for furlough.

SAVOLAINEN. Rev. and Mrs. J. V. Savolainen (LEF) of Asahigawa, Hokkaido, will leave on May 19, by the M.S. "Komaki Maru" for a furlough in Finland via the Panama route. Address: Runebergin katu 37, A. 13, Helsinki, Finland.

STOUDT. Prof. O. M. Stoudt (ERC) of the English Faculty of North Japan College (Tōhoku Gakuin), Sendai, and his family are sailing from Yokohama for furlough on the S.S. "President Cleveland" on July 6.

CHANGE OF LOCATION

ALBRIGHT. Rev. L. S. Albright of the Central Tabernacle in Tokyo has been appointed to Kwansei Gakuin to fill the vacancy on the teaching staff caused by the death of Dr. H. F. Woodsworth.

GILLIGAN. Captain H. Gilligan (Church Army) has moved from Fukuoka to Miyaji in Kumamoto-ken.

KILBURN. Miss Elizabeth H. Kilburn (MEFB) from Hakodate to Higashi 6-Chome, Kita Odori, Sapporo. Miss Kilburn is engaged in evangelistic work.

LAAKSONEN. Mis Martta Laaksonen (LEF) who has finished her courses of language study in Tokyo, has moved to: Minami 12 Jo, Nishi 12 Chome, Sapporo, Hokkaido.

MCKELVIE. Miss Janet K. McKelvie (MEFB) from Aoyama Gakuin, Tokyo, to Fukuoka Jo Gakko, Fukuoka from April.

MOORE. Miss Helen G. Moore (MEFB) to Kwassui Jo Gakko, Nagasaki, from April 1. Since September Miss Moore has been in the school of Japanese Language and Culture and has been living at Aoyama Gakuin Tokyo.

UUSITALO. Miss Siiri Uusitalo (LEF) has moved from Tokyo to Kawabata Cho 4 Chome, Asahigawa, Hokkaido.

VINALL. Mr. and Mrs. G. H. Vinall (BFBS) and their son Peter, formerly of Kobe, are now living at 72-B Yamate Cho, Naka Ku, Yokohama. Their daughter, Joan, is at school in Worthing, England.

WARREN. Rev. and Mrs. C. M. Warren (ABCFM) have moved into a new

house at Karasumaru Dori, Imadegawa Agaru, Kyoto.

WRIGHT. Rev. R. C. Wright (UCC) has been appointed to the Toyama field from the first of April.

BIRTHS

BROWN. A daughter, Charlotte Logan, was born to Mr. and Mrs. Delmer Brown in Berkeley, California in February. Mrs. Brown was Mary Nelson Logan, daughter of Dr. C. A. Logan (PS). Mr. and Mrs. Brown left Kanazawa last summer to go to America for study.

SAVARY. A son, James Roy, was born to the Rev. and Mrs. R. N. Savary (MSCC) of Niigata, in Tokyo on December 16.

WOODWARD. A son, Almer John, was born to the Rev. and Mrs. S. C. Woodward (CMS) in Tokyo on February 3.

MARRIAGE

TYLER-BURNETT. Miss Eleanor Burnett, teacher at Kobe College, 1920-28, was married to Rev. William A. Tyler, M.D., D.D., in Ogden, Utah, January 1.

DEATHS

GILLETT. Mr. Donald Gillett, son of Rev. and Mrs. C. S. Gillett of Dōshisha, Kyoto, died on November 18, 1938.

HATHAWAY. Miss Mary Agnes Hathaway, retired Universalist missionary, died in Tokyo on March 14. She was 75 years of age, and came to Japan in 1905. She founded the Blackmer Home, a hostel for students.

WOODSWORTH. Rev. Harold F. Woodsworth, D.D., Dean of the Department of Law and Literature in Kansei Gakuin University, passed away at his home on February 6. His death was due to cerebral hemorrhage.

MISCELLANEOUS

ARNUP. Dr. J. H. Arnup, Foreign Mission Secretary of the United Church of Canada, has reecently visited Japan on his way home from Madras, after having been in Africa, India, China, and Korea.

BAKER. Bishop James C. Baker, Mrs. Baker, and Miss Lois Baker (Meth.) arrived in Japan by the "Empress of Japan" on Jan. 30. After visiting the mission work in Chosen he held the annual meeting of the Methodist Episcopal Mission Council in Tokyo and sailed for Honolulu and San Francisco by the "Asama Maru" on Feb. 24.

BIBLE SOCIETY. Under the name Nippon Seisho Kyokai the work of the American and British Bible Societies in Japan has now been united. The Rev. K. E. Aurell is retiring, and Mr. G. H. Vinall has been appointed to

take charge of the united work, having his Head office in Tokyo. The artificial division of the country is discontinued, but the Kobe Bible House will remain the most convenient source of supply of the Scriptures for western Japan.

BUCHANAN. Mrs. Daniel C. Buchanan (PN) is gradually recovering from serious injuries received in Kyoto when the motor-car in which she was riding was struck by a railway train.

BUCKNER. Rev. George W. Buckner, D.D. of the United Christian Missionary Society has been among the recent visitors to Tokyo. Dr. Buckner is editor of the "World Call"—the official magazine of the Disciples of Christ. After attending the sessions of the Madras conference Dr. Bucker returned home by way of China and Japan.

DECKER. Dr. J. W. Decker, Foreign Secretary of American Baptist Foreign Mission Society will visit Japan in May on his way home from Madras.

ELDREDGE. Miss Lucy Eldredge, secretary of the Congregational Education Society, arrived March 4 and spent about three weeks visiting the work of the American Board in Japan.

GIBSON. Miss Martha Gibson who was stationed in Japan under the United Christian Missionary Society from 1924 to 1930, is now located at Asuncion, Paraguay, South America.

GULICK. Mr. Leeds Gulick, for 15 years a member of the American Board Mission and stationed in Matsuyama, has been appointed director of the Dowagiac Community Council, Dowagiac, Michigan.

HUNTLEY. Mr. Frank H. Huntley, for five years professor of English Literature at Dōshisha University, Kyoto, was appointed head of the Department of English at Stout Institute, a state normal college, at Minomonie, Wisconsin.

OLTMAN. Mr. Paul V. Oltman (PN) is making a satisfactory recovery from an attack of pneumonia which has prevented him from carrying on his regular work in Meiji Gakuin, Tokyo, since New Year's.

SMITH. Miss Harriet P. Smith, for ten years a teacher of English in Miyagi College, Sendai, has resigned from the Evangelical and Reformed Church Mission to be married, and will not return to Japan.

SPROWLES. Miss Alberta B. Sprowles (MEFB), Dean of the girls' school of Aoyama Gakuin, Tokyo, was honored by the Association of Girls' School Principals, which met in Tokyo in the fall of 1938.

WILSON. Dr. and Mrs. Jesse Wilson, formerly members of the Japan Mission of ABFMS visited in Japan in March on their way home to America from Madras. Dr. Wilson is now associate secretary (Home department) of the ABFMS with headquarters in New York.

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發行者 東京市京橋區銀座四丁目二番地 松野菊太郎
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